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Statue of the Republic in bronze, by Daniel Chester French. The original in plaster stood in the Court of Honor of the World's Fair, Chicago, but the reproduction is on the site of the Administration building. The figure which will be gilded is about twenty-five feet high above the pedestal. Artists speak of it as one of the finest pieces of sculpture in the United States.

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JAMES M. GRAY
EDITOR

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ASSOCIATE EDITOR

"When you finish reading this magazine, place a 1-cent stamp on this notice, hand same to any postal employee and it will be put in the hands of our soldiers or sailors at the front. NO WRAPPING—NO ADDRESS.

A. S. BURLISON,
POSTMASTER-GENERAL.

To Our Friends

The Moody Bible Institute greatly appreciates the assistance of those who have helped to make the Institute what it is today and for the splendid returns which came in response to our recent appeal.

Owing to the unsettled world conditions we were prevented from going ahead with the proposed Administration building, so urgently needed for class rooms, lecture halls, music rooms, business offices, etc., in order to economically and efficiently do the work.

The needs were so great that it was found necessary to make at once many changes and improvements in and around our present buildings. A heavy expense was incurred and a large deficit has been carried over from last year because of this.

Our need is very urgent and in these days of many demands, may we not call upon you to aid us at this time with as large a contribution as possible?

The Moody Bible Institute

153 Institute Place,

Chicago

THE Christian Workers Magazine

October, 1918

Editorial Notes

"The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary" (margin, "sustain with word"). Isaiah 50:4.

Cut From the Loaf "In the early days of the Civil War, when Brough was Governor of Ohio, there was a terrible battle in which the Union forces were badly beaten. The reverse caused great sorrow and fear all over the North. In Columbus several of the leading citizens gathered in the Governor's office to discuss the calamity and get from Brough some consolation. But the Governor had none, and the little assemblage was sunk almost into despair, when Granville Moody came into the room, whereupon the Governor appealed to him for a word of hope.

"Moody shook his head sorrowfully, when the Governor asked: 'Can't you pray?' Moody replied, 'That's my business,' and knelt down immediately and made a fervent prayer for the Union and God's blessing upon the army.

"It was a long, earnest prayer, which was promptly answered by filling the hearts of all present with a hope and a joyous faith that the country was in God's hands and we should have no fear.

"That little crowd went to their homes in a happier state of mind than when they went there."

—Editorial in "The Ohio State Journal."



Belgium must be reinstated and reimbursed, France receive Alsace, Turkey driven from Europe, Italian Austria must go to Italy and Roumanian Hungary to Roumania, and Armenit must be free, the Jews given Palestine and the Syrian Christians be protected with the Poles and other Slav races leashed from the menace of the German sword. "Unless we do all this," Colonel Roosevelt recently declared, "we shall have failed in making the liberty of well-behaved civilized peoples secure; and we shall have shown that our announcement about

making the world safe for democracy was an empty boast."

We would remind the Colonel that most of the territorial changes he has outlined are scheduled in Bible prophecy, and that sooner or later in the divine program they are to be brought about. They cannot come too soon for us.



Have our readers appreciated the relation between our victories in France and the day of national confession and prayer appointed by the President at the request of the Senate early last summer? And have they either individually or in their churches, returned thanks to God for hearing our supplications?

We raise the inquiry while thinking of a request presented by the Rotary Club of New York to the Mayor of that city, asking him to call upon its citizens "to observe the war angelus each day for one minute at eleven o'clock."

The "war angelus" evidently is not prayer, but a sort of psychological experiment as we gather from the further words of the request that it "would have a great moral effect in impressing upon our people the solemnity in meaning of such devotion, and would be a further direct appeal to each individual to do all those things asked of us by our Government to aid in the winning of the present great world war."

Whatever may effect these desirable objects is to be encouraged, and we trust Mayor Hylan has found it possible to comply with the request of the Rotary Club. But let us Christians be clear that the nature and object of prayer is an address to our God and heavenly Father intended to influence Him in the direction of our desires. Prayer is objective not subjective. That it is expected to influence ourselves in many instances is true, but such influence, in the scriptural view of it, is exercised upon, or within us, not by ourselves but by God.

We are glad to be able to add this further

piece of information about war prayer from the editorial pages of "The Christian Observer" (Louisville, Ky.), which journal has been very active in promoting an interest in such prayer:

"The custom of observing a fixed hour each day for united prayer for victory and peace is growing rapidly throughout the land. In many places the noon hour is chosen and the signal for united prayer of all the people in the community is the ringing of bells and sounding of whistles or some other device, convenient and effective. In one community where no bells were available, the signal for united prayer was the turning off, each night at nine o'clock, of the electric current that supplied electric lights to all the homes. For two or three minutes the current remained off and the darkness was a signal that none could overlook, inviting every person to prayer."

This is how Prince Lichnowsky solemnly characterizes the act of his (German) government in starting this dreadful war. And few men living could possibly be better informed than he, because he was the German Ambassador to Great Britain at the outbreak of the war. In an earlier issue we quoted him as making this charge against his government, but now it is placed beyond a doubt by the publication in this country of his own account of his London mission in 1912-14. Here we have positive evidence that it was the Kaiser and his ministers who plotted the war, while England strove hard for the presentation of peace.

But let our readers peruse, "My Mission to London" for themselves. It is published by George H. Doran Company, New York, for 10 cents.

In the same mail recently we received two letters on the use of the human title, "Lord." A New York correspondent criticised us for omitting it on some occasion in the case of an English nobleman, "one of England's great and real noblemen," said he: "the man who did so much for the Lord's cause in Great Britain and Russia. It is certainly expedient to give such a man as he his earthly title, 'Lord.'"

Our other correspondent was a Canadian, who asked us to write against the error of applying the title, "Lord," to any human being. "It seems to me sacrilege to do so," said he, "and to my sorrow, the British nation is the only one that sanctions it. Please enlarge upon it that the error may be obliterated from among us as a Christian people."

What shall we do? These two correspondents are both good Christians, and good

friends of ours, and we wish to please them both.

We regret that we omitted the title in the case referred to which was done inadvertently. Nevertheless, we wish the title might be dropped in every case, and perhaps it will be some day even before the Lord comes. In the meantime let us obey the injunction: "Render to all their dues; custom to whom custom; honor to whom honor" (Rom. 13:7).

"The Literary Digest" did a big thing in one of its issues last August, in devoting a whole page to a plea for a general increase in the salaries of pastors. A few pastors' have very large salaries, but the majority are shamefully underpaid, many receiving indeed less than the crudest of unskilled laborers, while the nature of their calling restrains them from the common measures of bettering one's material conditions.

There are not many congregations either in farming or industrial communities, where the incomes of the occupants of the pews have not been considerably increased as the result of war activities, and where consideration should not be given to the fact that no such advantage has come to the occupant of the pulpit, whose expenses nevertheless have grown like those of other people.

Pastors today are bravely doing their work as bearers of the griefs and carriers of the sorrows of others while often heavily burdened with their own; and those to whom they minister in spiritual things, and who are blessed with more of this world's goods, ought to feel more keenly than they do the duty of ministering to them in carnal things.

We heartily second the motion of our influential contemporary that pastors' salaries be raised.

The great Bible and prophetic conferences of last spring in Philadelphia and Seattle, are being continued this fall in Pittsburgh and New York. That in the first-named city is in progress at this time, and the one planned for New York is to take place in Carnegie Hall, November 25-28, inclusive.

Widespread interest is awakened in the New York conference, and we learn that the funds for its financing are already in hand, or guaranteed. It will be a time of great power and blessing, and we urge all who can do so, to plan their time to be present at its various sessions.

Further information is obtainable from the secretary, Dr. George F. Dowkontt, 113 Fulton Street, New York.

Postmillennialism and Pacifism

By the Editor

CERTAIN opponents of the premillennial coming of Christ having no biblical arguments to raise against it, are taking advantage of the excitable state of the public mind to raise a cry that its tendency is toward pacifism and a pro-German propagandism. But the exact opposite is the truth.

When it comes to tendencies, it is postmillennialism that is pacifism. The whole theory of postmillennialism is pregnant with the idea that the world is morally growing better all the time, the corollary of which is that military armaments are a menace and to be discouraged at every point.

It was postmillennialism which, as late as the spring and even the early summer of 1914, declared that a great European war was incredible because of the advance of civilization. That teaching powerfully served the most vital German ambitions, and so banefully affected the United States that we were utterly unprepared to defend ourselves against Germany's early insolence, and in consequence it has cost the world billions of treasure and hundreds of thousands of precious lives.

Postmillennialism was a strong advocate of the Hague conferences to which premillennialists never pinned their faith, and now it is affirmed and with strong probability of truth, that Germany looked upon that movement as a moral surrender on the part of the nations most active in its promotion, and as "inviting a progressive amplification of Pan-Germanist demands."

The intelligent premillennialist today is not found in the company of those who are discussing how peace can be brought about. He leaves that to his opponents. His mind is set on the surest methods of winning the war, and winning it in such a way that the demons in human form who originated it will not have another opportunity for a great while to come. He seeks no compromise, no peace that depends in any degree upon the good faith of Germany, Austria-Hungary, Bulgaria and Turkey. He seeks a peace with righteousness, and he knows that in this wicked world, and in this dispensation, it takes force to obtain that and to keep it after it is obtained.

It is not peace with God in the individual sense that is here referred to. Every believer on Jesus Christ has that peace, thank God, and it is a peace which the world can neither give nor take away. The reference here is to nations and human governments. President Wil-

son was clearly right when, in his Baltimore speech last April, he said: "Germany has said that force alone shall decide whether justice and peace shall reign in the affairs of men. Therefore there is but one response possible from us."

André Cheradame, the publicist, is authority for saying that the deep-seated cause of pacifism, generally speaking, is the very incomplete knowledge of external affairs and especially of German affairs. Thus those persons who are temperamentally inclined to idealism discuss war and peace through the medium of abstract principles and apriori theories, having no knowledge of definite facts to save them from error. They see foreign countries as they fain would have them and not as they are.

It is from this same category of minds, predisposed to theory that postmillennialism is recruited. It has been accustomed so long to spiritualize the prophecies, and to make Israel stand for the church, and the church for Israel, that its advocates have little real familiarity with what God is doing in the world, and the place which this war occupies in His plan and purpose for its redemption. They are thought to be the wise and prudent people of the church, the representatives of "scholarship" in this age, and they have quite a following, but they are mistaken for all that, and time, and perhaps a very short time, will declare it.

It can fairly be said that postmillennialism, taken as a whole, has helped to bring about results diametrically opposed to those anticipated or desired by its propagandists, and now in order to win this war and to maintain any kind of peace afterwards until Jesus comes, its teaching must be combatted by the vigorous exposition of the Word of God.

WHY SHE WATCHED

An old Scotch lady was noticed by her minister to fall asleep every time he preached, whereas, when young men from St. Andrew's University acted as substitutes, she remained awake and was most attentive.

The minister one day demanded an explanation of her conduct. She replied:

"Weel, meenister, I ken the word of God is safe in your hands; but when the young fellows from St. Andrew's come along it takes me all my time to watch them."—*Houston Chronicle.*

The Tabernacle

By Rev. S. E. Paxson, Gerald, Mo.

This unusual poem is appropriate for that month of the year in which the ancient people of God commemorate the Day of Atonement. May their eye of faith soon see Him to whom that day pointed.—Editors

O marvelous, marvelous mercy of God,
Which there on the desert to Israel He showed.
He robbed from the wilderness all of its fears,
He took from the people all reason for tears;
He dwelt, ever dwelt in their midst, ever near
In Him to find comfort, in Him to find cheer;
And everything there He ordained for their good,
In all to be worshiped, by any who would.
The way to His presence He made very plain,
From the gate, where the sacrifice daily was slain,
To the altar of brass upon which it was lain,
Where fire from above consumed it instead
Of people whose sin was confessed on its head
Before the life-blood of atonement was shed.
From sacrifice made to the laver of cleaning
For hands and for feet, yea, this was its meaning—
The soul by the blood is forever made right,
The Word, washing daily, but keepeth it white.
From laver to door of the place that is holy,
And here we walk softly, and here we walk slowly,
And, clothed in the robe of our Lord's righteousness,
We enter, the name of our Father to bless.
We see by the light of our God's Holy Spirit,
Our strength is the bread of our Saviour's dear merit,
Our praise on the altar of incense we burn
In the flame of the one name our God will not spurn.
Thus far have we come as the priests of the Lord
To whom He this glorious right doth accord.
Before us the holy of holies doth lie,
(The veil lay between so that we might not die,
That veil is His flesh—our God tore it in two
When Christ died for sin, died for me and for you),
And He, our High Priest, has for us entered in,
And us He has purged with His blood from our sin.
For us who believe wrath is taken away;
God's mercy outshineth the sun at noon-day.
We camp in the holy place, hoping, not fearing,
And look we and long for our High Priest's appearing,
Who cometh again without sin to salvation,
The hope of us all and the hope of creation,
Which groaneth and trav'leth in pain for the hour
When all shall be willing, the day of His power.

Our God in the midst of His people shall dwell;
His love that is perfect all fear shall dispel;
No night shall be there, neither sorrow nor pain,
No tears for our eyes, for our ears naught profane;
The Lamb for our light, and the tree of life growing,
The river of life from the throne ever flowing,
For wrongs of all peoples an eternal healing;
The praises of God from all lips ever pealing;
A fathomless peace shall envelop each heart
And all that is Christ's shall be our endless part.

The Bible, Prophecy and the War

By Rev. James M. Gray, D. D.

An address given at the summer Bible Conferences at Eagles Mere, Pa., and Mountain Lake Park, Md.

MY theme is "The Bible, Prophecy and the War."

I

The Bible, What Is It?

It is remarkable how much misunderstanding there is, even among Christian people, as to what the Bible really is. And because of it there is necessarily a great deal of mental confusion, and error and heretical teaching in the church and in the world. The Bible is just one thing; namely, the history of the redemption of the human race on this earth. It is not a history of the world, nor of any nation in the world, although it dwells so much upon the history of one nation, as you know. It is not a work of philosophy, nor of science. It is not a book of morals, though its morals are the highest as its science is the truest and its philosophy the deepest known to man. The Bible is something no other book can possibly be when we call it the history of the redemption of the human race on this earth.

Think of that last phrase—"On this earth." There are many who think that the Bible is dealing chiefly with heaven, but it says very little about heaven. It is dealing chiefly with the affairs of men on the earth. God loves this earth, and the people that are upon it, notwithstanding the awful carnage of the present time, which would seem to contradict that statement. It does not contradict it—God knows all about this carnage. He is ruling, and He is executing His purpose through it all, so that His word shall yet be fulfilled where it is written that His glory shall fill the earth, and "the knowledge of the Lord shall cover the earth as the waters cover the sea."

Israel an Instrument of God

But a second point to be clear about is, that in God's purpose of redeeming the human race on this earth, He is using two instruments, or two servants, as the prophet Isaiah speaks of them, and not only one. We commonly think of only one, which is His only begotten and well-beloved Son. He is, of course, the first, the primary instrument that God is using for He, "his own self, bare our sins in his own body on the tree." There could be no redemption of the race if sin were not put away; and sin could only be put away through the atoning death of the Son of God.

But God is using as a secondary instrument, or servant, the nation of Israel. God's purpose concerning Israel comes into view two thousand years, more or less, after sin came into the world, in connection with the call of Abraham, recorded in the twelfth chapter of Genesis—Abraham who was the father and the founder of that nation.

For what purposes does God wish to use Israel? First, as a repository for His truth in the earth. Every book of the Bible was written by a Jew, and the Jews kept this Bible intact in all the centuries until the time of Christ and His apostles. But secondly God desired Israel as a channel for the incoming of the personal Redeemer to the earth, the seed of the woman who should bruise the serpent's head, and the seed of Abraham in whom all the families of the earth should be blessed. And, as you know, Israel gave to the world its only Saviour though they crucified Him when He came.

But thirdly, God desired Israel as a national witness to Himself before the other nations of the earth, a witness to His unity, His supremacy, justice, holiness, goodness, truth and love.

The Spiritual Cause of This War

Now while Israel fulfilled the two first of those purposes, she never yet has fulfilled the last. She kept the sacred oracles intact, she gave the personal Redeemer to the world, but she has never been a faithful and true national witness to God among the other nations of the earth.

And what is the result? The result is set concretely before us in the awful conflict of the nations today, for there is not a nation that is living in subjection and obedience to God—not one. Thank God there are many Christians in all the nations, in our own, perhaps more than in any other; but there is not a single nation which, as such, is serving God and His Son Jesus Christ. Also, so far as Israel herself is concerned, the result of her unfaithfulness is seen in the fact that she is scattered among all the nations of the earth, suffering, persecuted, or, as one of the prophets says, "sifted as corn is sifted in a sieve" among them all; and yet it is God's will that not a single grain shall fall to the ground.

In other words, God has not forgotten or changed His purpose concerning Israel. And the day is coming all the prophets are a unit

in testifying to it—when Israel shall go back to her own land again; at first, indeed, in unbelief, but ultimately, as the result of purifying judgments which God shall pour out upon her, she shall turn to Him in obedience and faith.

In that day Christ's feet shall stand upon the Mount of Olives—the prophet Zechariah says so—and in that day Israel as a nation shall cry out in the language of Isaiah, "Lo, this is our God; we have waited for him; we will rejoice and be glad in his salvation." And when that day comes, Israel will take up the broken threads of her witness and testimony to God and to His Son, which shall bring the nations in submission to Him, and "the kingdoms of this world" shall at length "become the kingdom of our Lord and of his Christ."

Talk about prophecy! What kind of Bible students are we, if we neglect the prophetic portions of the Bible? Three-fourths of the Bible is filled with prophecy. How we can ever understand the mind of God, how we can ever intelligently co-operate with God in carrying out His plans and purposes on the earth except as we know His Word, and especially His prophetic Word, is certainly an enigma to me.

II

The Riches of Prophecy

We come now to the second part of my theme, which is prophecy. I might open the Bible almost at random when it comes to speaking of this that I have set before you from the prophetic Word. I might begin at Genesis, for Genesis is full of prophecy. I might go into Leviticus, which though so largely taken up with the sacrificial offerings, contains one of the most wonderful prophecies of the history of Israel down to the millennium which is to be found in the Bible. I might go into Numbers and Deuteronomy where the same thing is true. And as to the book of Psalms, it cannot be understood except as you perceive in it God's purpose in Israel. And so on, from Isaiah to Malachi.

But I have chosen part of a single chapter in the book of Daniel, the second chapter, because the prophecy there is so well known, so realistic and so easily understood. It is the story of Nebuchadnezzar's dream about six hundred years before Christ. It was the time when God had begun His work of judgment upon Israel, and when for her unfaithfulness she was being carried into Babylonian captivity. The dominion of the earth, which had been promised to her if obedient, was taken from her for the time being, and committed to certain Gentile nations, the first of which was Babylon.

And God is revealing His purpose in this

matter through the prophet Daniel to the king of Babylon. He reveals it in a dream. The king saw a great metal image of a man, the head of gold, the breast and arms of silver, the belly and sides of brass, the legs of iron, and the feet part of iron and part of clay. As he gazed upon it, a stone cut out of the mountain without hands, struck the image on its feet and not only destroyed them, but also the whole image; so that, as the record says: "Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth."

What did this forecast? Daniel is commissioned of God to reveal it, and in effect, the image symbolized just one thing, namely, Gentile dominion in the earth from the time of Nebuchadnezzar down until the end of this age. During all this period Israel was to be set aside from her place of leadership and the Gentiles were to be in power, not all the Gentiles, as was stated, but certain nations which God chose.

The Great World Empires

But while the image represented only one thing, the four metals of which it was composed represented four things—in other words, as the prophecy goes on to show, the four great world-empires into which Gentile dominion would be divided. The head of gold represented the Babylonian Empire, the breast and arms of silver the Medo-Persian, the belly and sides of brass the Grecian, and the legs and the feet the Roman Empire which followed the Grecian. This last empire, in the territorial and in the governmental sense, is still in existence and still in power, though it is not federated and is not known by its former name.

The prophecy further indicates a time when the Roman Empire will be divided into ten parts, or ten kingdoms, as represented by the ten toes, and when those ten kingdoms will be partly of a monarchical character as represented by the iron, and partly of a democratic character as represented by the clay. At this time when those nations or kingdoms are in control of the earth, or are holding the balance of power as men now speak, five of them in the east and five in the west doubtless, it will please God to set up His own Kingdom upon the earth in the place of them. Jesus Christ will come in power and great glory, "with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1:7, 8).

Then it is that the Kingdom of God strikes the image upon its feet, comes into collision with the Gentile governments of the earth in some way, and as the result of which those governments will be brought to an end. That does not mean that all the people of the earth will be destroyed by any means, but that the governments as such will cease. And so it is written: "Then shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other peoples; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

That is the day when Israel is back in her own land and when God shall be pleased to use her as His vicegerent so to speak, in the government of the earth. Then Christ and His glorified church, to which I trust every soul in this company belongs through faith in His blood, shall be reigning in glory over the earth.

Yes, God loves the earth, and the time is coming when our eyes, glorified as we shall then be with Christ, shall behold the fulfillment of God's purpose, and be reigning with Him in that place of exalted privilege which He has reserved for those who have submitted themselves by faith to His Son.

III

This War Not Armageddon

We come now to the last part of this address—the war. When we talk about purifying judgments on the earth in these days, people ask whether the conflict now going on in Europe is not the fulfilment of this prophecy? They ask whether this is not the purifying judgment out of which the millennial blessing shall come? In other words, "Is not this war the battle of Armageddon?" We know from the sixteenth of Revelation that the battle of Armageddon is a great conflict out of which God will bring to pass these purposes of blessing which have been mentioned.

But the answer to that question is in the negative. This war is not Armageddon. How do we know it? That points to another reason why we should study prophecy. We know it from the Word of God. It is not what I think about it, or what any other uninspired man thinks about it. The prophets who wrote by inspiration of God were foretellers, but he who seeks to interpret their prophecies to the people is not a foreteller. If he attempts to be such he is doing wrong. He should only proclaim what God has revealed—he should be a forthteller simply and not a foreteller.

But from that point of view one can say with some positiveness that this conflict is not the Armageddon. In the first place, it is

not in the right locality. Armageddon is the name of a hill rising up from the plain of Esdraelon in northern Palestine. Many a battle has been fought there—by Joshua, by Josiah, and other kings of Israel. Babylon and Egypt fought there, the Saracens and the Crusaders fought there, Napoleon fought there, Great Britain is fighting the Turks in that neighborhood today. But the greatest battle the world has ever seen shall be fought there when the battle of Armageddon comes into view.

Again, this conflict has not the right objective for Armageddon. What is the objective of the present war? Different parties to the conflict look at it in different ways, but there is no doubt whatever as to what will be the objective of Armageddon. That will be the capture of Jerusalem, when occupied once more by Israel. God calls that land "the apple of his eye." Ezekiel, His prophet, speaks of it as "the middle of the earth." God knew why He chose Palestine to be the homeland of His peculiar people. All the great nations of the earth, east and west, have coveted that land. On two occasions, as revealed in the Word of God, Jerusalem has been besieged by Gentile armies. Once under Nebuchadnezzar and again under Titus. On both occasions she was overcome, but on this that is before us the opposite will be the case. Jerusalem will be triumphant and the Gentiles will be overcome; not because Jerusalem is so mighty but because Jehovah, Himself shall fight for her in the carrying out of His purpose for the blessing of the whole earth. (See Zechariah 14).

And this is not the battle of Armageddon in the third place, because it does not represent the right alignment of the nations. The nations fighting in that day will be those of the old Roman Empire federated once more under a single head, greater than any Caesar, that mighty despot referred to figuratively in the Bible as "the beast" and sometimes spoken of as "the son of perdition" and "the Antichrist."

The Roman Empire Revived

Which are the nations of the Roman Empire? On the east they include, speaking loosely, Palestine and Turkey in Europe; on the south, Egypt and the northern strip of Africa around the Mediterranean sea; on the north, Greece, the Balkan States and a part of Austria-Hungary; on the west, Spain, Portugal, France, Italy, Great Britain.

Russia is left out, for she was never in the Roman Empire. While she is an ally today of some of the nations that were in that Empire, eventually, and before the battle of Armageddon, she is likely to be divorced from them. Notice that Austria-Hungary was

partly in the Roman Empire and partly not, so the day is coming when her territory will be divided, and that day seems pretty near as we read the current newspapers. Germany was never in the Roman Empire, except that part of her territory west of the Rhine, and there is little doubt that she will lose that and that Alsace-Lorraine, at least, will be given back to France.

These are some of the things that the Word of God reveals to us when we come to it submissively and obediently, for "the secret of the Lord is with them that fear him and to them will he make known his covenant." One thing that is going to result from this conflict is a realignment of the nations, a division or separation in the case of some and a coming together in the case of others, which will bring Nebuchadnezzar's image into evidence again before "the great and notable day of the Lord" comes.

A Personal Appeal

I want to say in closing, that when we speak of the Kingdom of God on the earth or as represented in the glorified church of Christ that will be ruling over it, we need to remember that there is only one way for an individual soul to enter it. Jesus taught us that way when, in addressing Nicodemus, in the third chapter of John, He said, "Verily,

verily, I say unto you, except a man be born again he cannot see the kingdom of God."

Therefore, the question before each one of us today, as a thinking, reasoning human being, is this: Have I been born again? It is not a question as to whether we call ourselves Christians, or whether we are church members. It is not a question as to whether we are more or less active in Christian work. The question is: Have I been born again?

Thank God, we are not left in doubt as to how that blessing may become ours, since it is written in that same Gospel of John concerning Jesus, that "to as many as received him, to them gave he the authority to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh nor of the will of man, but of God."

Therefore, in order to be born again, it is only necessary to receive the Lord Jesus Christ as our personal Saviour and confess Him as our Lord. Have you done that? Oh, this conference has been held in vain for you, my brother, or my sister, except as you come into obedient relationship to God through Jesus Christ, and as you know on the basis of His Word that you have thus passed from death unto life.

God grant you that benediction today.

Germany and the Bible

By Rev. W. H. Griffith Thomas, D. D.

An address at The Moody Bible Institute of Chicago, stenographically reported

IT is a great joy always to come here, even for a short time and to get a little of that great tide of help and inspiration associated with The Moody Bible Institute.

My subject this morning, I believe, has been already announced as Germany and the Bible. I do not know whether you are tired of hearing about Germany here in America. We have had it, you know, in Canada for four years, and one sometimes feels a bit very much like the man who said he wished all the German critics were in the bottom of the German sea. Still I suppose we shall have to go on calling attention to this or that point as it occurs to us in our life and work.

Perhaps no theological question has been given greater prominence through the war than that of the Bible. Before the war commenced in 1914, German thought and German teaching were widely accepted, especially in connection with the Old Testament. I suppose there is scarcely a theological seminary, college or university in this or in any other English speaking country where German

teaching on the Old Testament was not perhaps the dominant and almost universally believed attitude. And even in connection with the New Testament, things were moving along the same direction.

Of course there were some people who, long before the war began, did not follow this line. They did not think that German teaching on the Bible was everything that was said about it. They were, however, regarded as obscurantists, narrow, prejudiced, impossible, and guilty of that most terrible of modern sins—the sin of being unscholarly. And yet I want you to notice that the tendency of German thought in connection with the Bible, for the last century, or thereabouts, has all been in one direction—that of questioning and often attacking the authority of the Bible as the Word of God.

Now there can be no doubt that if you take the Bible—to use a modern phrase—at its face value, it claims to be a revelation from God. I am not for a moment considering whether that claim is true, but just taking it

as it stands. Nobody can read, for instance, Hebrews 1:1, 2 without seeing that the Bible does claim for itself that it is a revelation from God. "God who at sundry times and in divers manners spoke in time past to our fathers by the prophets"—there is a claim for the Old Testament—"hath in these last days spoken to us by his Son." And so the question for you and for me is just this, "Has the war done anything to shake our confidence in this claim?" Or, if you like to put it so, "Has anything that has emanated from Germany, or elsewhere, during the last century given us any ground for believing that the claim of the Bible is unwarranted?"

Germany Has Not Weakened the Claim of the Bible

I want to submit to you this morning some six points on which we believe the Bible stands today, as it ever has stood and will stand, notwithstanding anything that may be said or done against it.

1. **The Unity of the Bible.** We do not realize sometimes that the Bible is not a book but a library. It is interesting to remember that the word Bible, as you know, though it is now applied to one Book, comes from a Greek term meaning "the books"—"ta biblia," though now it is "The Book." And when you see an edition of the Bible in various volumes, with one volume to Genesis, another to Exodus and right on through the Bible, you begin to realize that there is a library, not merely a volume. And yet, notwithstanding all these sixty-six books differing in time and circumstances and authorship and character, there is a unity running through from Genesis to Revelation.

I have been assured on good authority—I have never been able to verify it yet for myself—that every piece of rope in the British Navy has a red thread running through it, so that if anyone helps himself to any of that rope, he and those who know him, know that he has broken the eighth commandment. Wherever you cut into that rope, I am told, you can see the red thread. In the same way there is a red thread running through the Bible; and wherever you, so to speak, look at it and examine it, you will see indications of that thread—the unity running from Genesis to Revelation.

Now there is no book in the world of which this can be said, no other book than the Bible. Consider that you have something like thirty-six hundred years between Genesis and Revelation, and at least thirty-six different authors, if not more, and yet from Genesis to Revelation, there is a thread of unity running right through.

The Picture of the Man on the Back

I think it is a familiar story, but it is worth repeating because some do not know it. Dr. A. J. Gordon, of Boston, on one occasion was in his study with some of his children, and he got them a puzzle, one of those made of pieces of wood, with a picture on the back of it. He went out and came back unexpectedly, when to his surprise he found the puzzle completed; and he said to the children,

"How is it you did it so soon?"

"We saw the picture of the man on the back and that helped us to know where the pieces were to go."

And so, as it has often been pointed out, there is a picture of a man, the man Christ Jesus, anticipated in the Old Testament and fulfilled and realized in the New, and it is this that gives unity to the Book.

Now I repeat this unity stands as one of the unique features of the Bible that nothing in scholarship, or war, or anything else can destroy.

2. **The Universality of the Bible.** It was written by Jews who were in many respects the most narrow of people. It was written in the East, and the East is as different from the West as any two parts of the human race can be. And yet, notwithstanding that it was written by the narrow Jews and written in the East, it was, and it is equally applicable to us in the West today. It is for all; it is suited to every place.

We are told by those who know, that one of the most difficult things in the world is to translate from one language to another. A little while ago I found a very delightful French poem written by a Belgian French poet, and in an article I quoted it, and said, "Now some of you English poets try your hand at translating it." And they did, but they lost entirely, or very nearly so, the flavor, the aroma of that exquisite little poem.

What Would the Chinese Make of Shakespeare?

I am told that it is equally difficult to translate the lyrics of Heine from German to English, because in the translation you practically lose all the flavor of his wonderful genius. The same thing is true, I suppose, from English into other languages. I have often wished I could understand how and what the Chinese would make of one of Shakespeare's plays. Imagine what they would make of "To be, or not to be" or any other well known passage. I wonder how much of Shakespeare would be left.

You often find that missionaries and Christian workers abroad are in difficulty in connection with translation. I remember reading once of a man who was desirous of translating into

some foreign tongue the hymn, "Lord dismiss us with Thy blessing"; and he got a native to translate it; and to his horror, when he got it, it was "Lord, kick us out softly." That is not quite the flavor of the original, is it?

And yet the Bible is the most marvelous book in the world in this respect that it loses least of any book in translation. The Bible societies have well over six hundred translations either into languages or dialects, and notwithstanding all these in different parts of the earth, the Bible loses least of all in the rendering from one tongue from the Hebrew and Greek, to any other language or dialect. In some respects some of those languages and dialects are even closer to the Greek than our English language—our English version. I remember a Welsh friend of mine saying, "Your English language isn't a language. It's only a number of specimens of languages. Our Welsh language is a language, and the Welsh version is far nearer the Greek in many respects than your English version is." That's the universality of the Bible. And here again we can only account for it by the fact that it is supernatural, it comes from God.

3. The Reality of the Bible. There are many things about it that we can use to prove its reality. I just mention two this morning.

A Test or Two From the Prophets

Its reality as seen in the predictions of the Old Testament. Now of course there are a good many more things that can be said about prophecy than prediction, but we must never forget that the primary idea of prophecy in the Old Testament is foretelling the future.

Among other things I want you to notice in Amos 5:27 there was a prediction that the northern kingdom of Israel should go into captivity. If you look at Amos 5:27, you will see that those words were uttered by the prophet Amos when there was not a fleck on the sky, when everything was prosperous, when Jeroboam II was on the throne, the greatest and most powerful king. And yet with everything bright and materially satisfactory, the prophet said, "You are going to be taken into captivity beyond Damascus;" and we know that that took place. There is a case of absolute prediction.

Take another case. In Isaiah 39:6, 7, you remember the prophet Isaiah went to Hezekiah when he found that he had shown his treasures to the Babylonians, and he said, "Your people shall be taken into captivity to Babylon." Now Babylon at that time was by comparison with Assyria only a little village. That is to say, it had no power. The great power in that day was Assyria; and it is not to Assyria but to Babylon that Isaiah predicts the captivity; and we know it took place a hundred and fifty years after Isaiah died. I have been interested to see what commentators

have made of these words, because here is a case of prediction; and one of the most interesting and one of the most important of modern commentators, when he tried to explain it, said it was a statement of poetic truth—whatever that means.

The Mystery of Jesus

But I want you to notice the reality of the New Testament, and here I only mention one point—the portrait of Jesus Christ. I wonder whether every one here knows that the great literary geniuses of the ages have never attempted to depict a perfect character? You do not find a perfect character attempted in any of the masterpieces from Homer downwards. Yet the four very ordinary men called Matthew, Mark, Luke and John give you a perfect character. They were not literary geniuses at all, and one or two of them were exceedingly ordinary men, but nevertheless, for nearly two thousand years you have had a perfect character depicted, which has been the admiration of the centuries.

How do you account for it? It takes a Jesus to invent a Jesus, as someone has said; and if these ordinary men invented the character of Jesus, then you are in the presence of a miracle far greater than any miracle our Lord ever wrought.

4. The Vitality of the Bible. In Hebrews 4:12, we are told the Word of God is living, and in 1 Peter 1:23, that it is a living seed. Why? Because it comes from the living God. And one of the most vital and blessed things about the Bible is the way in which it provides for the living needs of living people today. In some respects this is the most satisfying evidence of Christianity—the way in which the Bible, as a living Book, provides for the needs of people who are alive.

I feel pretty sure that the students of The Moody Bible Institute have either heard or read about Mr. and Mrs. Ralph Norton's work in Belgium. I had the privilege of entertaining him and giving him opportunities in Toronto of speaking when he was there over a year ago, and some of the things he told us were almost like chapters from the Acts of the Apostles. But there was one thing perhaps more than any other that I remember, and I would like to pass it on to you this morning as an illustration of the vitality of the Bible.

The Re-making of the Belgian Soldier

He told us that about two years ago a young fellow was visiting a cousin in the Belgian trenches, both being Belgian soldiers. The first of the two was named Morris and the other Robert. When Morris went to see his cousin, he said:

"What is the matter with you? You are different from what you were when I saw you before."

"No, I'm just the same Robert," he said.
 "You are different, there is something about you that is different."

"Well," he said "the only thing I can say is that it must be due to this little book," and he pulled out a Testament. "That's the only thing that has made the change, if there is any change in me."

So Morris got Mr. Norton's London address and wrote to him thus:

"Dear sir: I am a skeptic, and I believe I can answer every argument in favor of Christianity to my own satisfaction, but there is one thing I cannot get past, and that is the change in my cousin Robert's life. I would like you to tell me how that change took place and how I can have a similar experience."

Mr. Norton replied and sent him a Gospel, and in a very short time Morris experienced the same change. And unless they have been killed, they are still working and witnessing for Christ in the Belgian trenches.

This is only one out of thousands of instances. I have been collecting quite a number of them during the last four years—testimonies to the Bible in connection with the war. One or two books have already been written along this line, and more will come; and my impression is that we shall have a fresh evidence of Christianity.

5. The Singularity of the Bible. By the singularity of the Bible I mean its claim to be the only, the exclusive way of salvation.

You know for the first two or three hundred years Christianity suffered persecution at the hands of the Roman Empire. Why? Because it claimed to dispossess every other religious system and to be the only religion in the world. If the Christian people had gone to the emperor and others in authority, and said, "This is a new religion; we want you to allow this to come with the others and be put in your Pantheon," they would have been ready to allow Christianity to appear as one of the number.

But that was not Christianity. Christianity said, "No, we have the only religion. All the others are not religion." That's why persecution came upon the Christian religion, because it was intolerant—and that's the right sense of the word. That's the only way in which any one has a right to be intolerant—the intolerance of truth.

Christianity Unique

So it is with regard to missionary propaganda. When we go to the foreign field we claim that Christianity will do for mankind what no other religion can do. Yet you know there are people who say one religion is as good as another, especially to the people who are brought up in it. I wonder why they say that about religion and not about any-

thing else? Is it not right for us to give people the very best that we have? What about medical science? Are we content to do with the science of say a hundred years ago, if we find today that science is better? Are we never to introduce new lines of sanitation, say among the Chinese, although we have something far better and more likely to save life than they have or are likely to have? Are we not to give them the very best in any other walk of life?

And so with regard to Christianity, we maintain that it is the best of all religions. We do not for a moment despise, so far as they are true, any other systems of religion, but we say that every other system is an aspiration of man after God, and Christianity is a revelation of God to man. The others start with man and try to get to God. Christianity starts from God and comes down to man. There's the difference.

6. The Finality of the Bible. The Bible has now been before the world for nearly two thousand years in its complete form, and yet it has said the last word on some of the greatest things in life. You will find the last word about God in the Bible, the last word about salvation from sin, the last word about holiness, the last word about the future life in the Bible. And, as others have pointed out, we outgrow the teaching of other men, but we never outgrow the teaching of Jesus Christ and His apostles.

And not only so, we have had great systems of philosophy and morality during the last thousand, or fifteen hundred years; we have had great theories, we have had great books and great ideas; but there is not a single new moral fact, not a single new ethical idea in any one of these great systems that you can not find in this Book. How is it that with all the great theories of these centuries nothing new has been propounded but what is found in this Book?

Now these are the six things: the unity, the universality, the reality, the vitality, the singularity and the finality of the Bible.

Germany Denies the Supernatural

The point I want to make is this: the real question in connection with the Bible is not literary or even historical, but it is spiritual.

Is the Bible a supernatural book? All along the tendency in Germany for the last hundred years has been to deny this. We are told again and again that we are to read the Bible like any other book. That sounds fine, does it not? I wonder whether it is true.

We are to read the Bible like any other book! I want to suggest this, that we read the Bible like any other book that makes the same claim. The Bible claims to be from God. Read that like any other book that makes the same claim

and then see for yourself what the result will be.

Or, if you like to put it in this way, first read it like any other book, and then read it as unlike every other book; and when you do the two there will be no doubt whatever that the Bible makes a claim to be supernatural.

The fact is, and this is the point to remember, there is something in the Bible that you cannot analyze by ordinary human methods.

Now suppose one of your teachers would put himself in my hands for about an hour, and say, "Do as you like with me." I take him to a laboratory and find the finest chemist, and say, "Will you analyze this gentleman for me into his constituent parts?" And in process of time, he brings me something in a bowl, so much oxygen, so much this and so much that, and says, "This is the gentleman you brought to me."

"But," I say, "this is not he. There is something in him you have not been able to analyze."

"What is that?"

"Life." You cannot analyze life. And so there is something in the Bible you cannot analyze. You can analyze it into its historical and its literary and other parts, but there is still something you cannot analyze, and that is the supernatural element. It is beyond anything that you have in the finest critical school.

Germans Are Not Inventors

In view of all that we know now, I want to suggest to you that German intellect is not the superior thing that we were taught before the war. I wonder whether you have noticed that all the things that are very important in life have been invented outside Germany. Steamships, railroads, the telegraph, electricity, telephones, wireless telegraphy, and even aeroplanes and submarines—not one of these was invented in Germany.

I had a very interesting pamphlet the other day sent me from England, "The History of the Submarine." It says that for three hundred years attempts were made to perfect what we now know as the submarine. The remarkable thing is that you cannot trace anything worthy of the name among the Germans in connection with the invention known as submarines. Not only so, but when they used a model of a submarine a few years ago, they only adopted someone else's and that someone else was a Spaniard, a Spanish architect who had a French model. All the German U-boats have been built on a French model.

That is to say the German intellect is not creative, it is adaptive. If this is the case in regard to ordinary every-day life, why should we think that the German intellect is superior in regard to the Bible?

Germans Lack Insight

The fact is the German intellect lacks insight—the very thing that is required for a proper knowledge of the Bible. See how the German intellect lacked insight in regard to the war—first of all that England would not join in; secondly, that France could be defeated at once; and then they could turn to Russia; thirdly, that America would not come in; fourthly, that America could be easily involved with Mexico. If this is the case in regard to politics, a thousandfold more is it the case in regard to the Bible, which needs spiritual insight as well as intellectual acumen.

One of our British jurists, Sir Frederick Pollock, writing on the events of the last four years uttered some words, I think, worthy of being remembered. "The Germans will go down in history as the people who foresaw everything except that which actually happened." I believe that is true. And he went on to say, "They counted the cost of everything except that which it cost themselves." And I say again, if these things are true in regard to earthly matters, we have no right to believe that things will be otherwise in regard to that which is the most important of all—the Bible.

There is nothing more impressive during the last four years than the lack of insight into character. I do not know whether any of you read that very interesting book called "Germany at Bay," in which is shown how the French got hold of the psychology of the Germans, and led them point by point, and did the very opposite from that which the Germans expected.

Religion and Theology Divorced

In Germany there has been for a long time a divorce between religion and theology. I dare say some of you have seen that book published about a year or so ago giving an account of various sermons and prayers and other religious exercises in that country. It is called "Hurrah and Hallelujah"—from the title of one of the sermons. In one of the prayers in the book there is an instance of a pastor who prayed in German, addressing God as "the Most High, thou who art exalted above cherubim and seraphim and zeppelin." Imagine a man praying that prayer! I have in my possession a sermon by a man who preached in 1916 in Bavaria, who said, after a certain battle, "There was clear evidence that there were angels there waiting to take the German soldiers straight up to heaven when they were killed, and there were dark angels waiting to take the British soldiers down to hell." Imagine a man preaching that, and then imagine people believing it!

I only use these as illustrations of the utter lack of spiritual insight, which we know is required when you look into the Bible.

We are not afraid of scholarship. The only thing we have a right to be afraid of is that which denies God and the supernatural.

Three Kinds of Criticism

You know there are three kinds of criticism, and when you get the three all together there is no need to be afraid. There is what is called the lower criticism, that is the criticism of the text, Hebrew and Greek. The higher criticism, the knowledge of history and literature, and date and place, circumstance and character, and so on. And there is what has been sometimes called the highest criticism, the criticism that comes from Isaiah 66:2, "To this man will I look, to him that is of a contrite spirit and trembleth at my word." When you get those three together, you can criticize the Bible as much as you like, because as you go on criticizing, you will find that that will happen to you which is written in Hebrews 4:13.

In the Greek of that passage it tells us the Bible is the critic of us. It is the only place in the Bible where the word is used. It is translated "discerner," but it means critic. And when the Bible criticizes us, then we begin to understand the Bible as never before.

And so, as I draw to a close, I want to suggest to you what I have suggested in other quarters in this connection—a plea for the greatest possible independence in connection with Bible study. You know, up to the time of the war, I believe I am right in saying there was not a single original idea in any of the critical scholars of Great Britain, or America or Canada. All the ideas of critical scholars were from Germany, adopted as well as adapted. Well that day, I hope, is past.

At any rate, I want to plead this morning that you younger men and women, as you study these subjects, shall determine to be independent and look at these things for yourselves, and see that you look at all the facts and factors and draw your conclusions only when everything has been considered. I have no difficulty, or no doubt whatever as to the result, if a man will only look at all the facts and factors, and not simply those that he may have set before him in a very partial way.

Knowing the Bible Itself

A secular newspaper said a little while ago that for forty years the Germans have been reading philosophy, and have forgotten to read the Bible. That is a great blunder—the greatest blunder a nation ever made. You know there are a great many people that know all about the Bible, but they do not know the Bible itself. I have known people who could go in for an examination and tell you all about the literary questions connected with the fourth Gospel, the external and the internal

evidences for believing that it came from the Apostle John, but they could not do the same for the contents of the fourth Gospel. I know of a professor in a theological college, who frankly admitted he never had read the book of Deuteronomy. He had sent in questions on it for many years but had never read the book itself.

We know a great deal about the Bible. Let us see that we know more of the Bible itself. Let us think our way through a book, be able to know exactly where this is or where that is. Let us know what Mark contains, how it differs from Matthew, know what John contains, know what Acts contains, know what Romans contains. Let us have a few pet and comfortable texts, like John 3:16, or John 5:24 or John 14:1 (have these by all means and take allopathic doses of them whenever you can), but let us also master John for ourselves, 1 to 12-17 to 24. Let us master Romans with its key word "Righteousness;" righteousness needed, righteousness provided, righteousness received, righteousness realized, righteousness rejected, righteousness manifested—the whole book built up on righteousness;" and so with regard to all the other books in one way or another.

Get to know what the books contain and then we shall have one of the greatest safeguards against erroneous criticism and one of the greatest helps towards true criticism. The trouble is when we do not fill our minds with the Bible, we are liable to have them filled with other things. As someone said about the Germans in connection with things spiritual, "the criticism of the Gospels rendered the German mind incapable of the faith, and into the vacuum of rejected Christianity there rushed this resurgence of the rational spirit."

We must therefore study the Bible, master its contents, believe it, obey it, and then we shall come to the conclusion that "Thy word is true from the beginning. Thy word is very pure. Therefore thy servant loveth it."

XENIA THEOLOGICAL SEMINARY

This seminary was established in 1794 and therefore claims to be the oldest seminary on the continent and will open its 125th annual session, September 18. Of the 995 ministers of the United Presbyterian Church in the United States, 260 have been students of this seminary. More than one-half of the ministers in that denomination, west of Pennsylvania, have been enrolled at Xenia. The seminary has not united with any other seminary and will continue to teach the truth, the whole truth and nothing but the truth, as it is written in the Word of God.

Historical Review of Evangelism

By Rev. W. E. Biederwolf, D. D.

An address at The Moody Bible Institute of Chicago, stenographically reported

IT is a great pleasure to speak to young men and women who are preparing for the greatest work that God ever gave any of His creatures to do. "Billy" Sunday can well say that if President Wilson telegraphed him to change places with him, he would have to wire back, "Nothing doing, Woodrow." There is not an angel in God's heaven that would not swap places with you and give you a whole acre of diamonds to boot. Yours is the biggest work in the universe of God, and if it were given heaven to do, I think that angels would vie with archangels, cherubim with seraphim in their haste to reach this earth to undertake it.

The purpose of these lectures is to bring to you an increased sense of your responsibility for the spiritual transformation of men and women and to discuss with you one of the means, and in a certain sense the only means, of its accomplishment, and to set forth something of the seal that God has placed upon evangelism through all the centuries past, and to put ourselves wise to some of the things that have interfered with its efficiency and to make clear, if possible, the work that God had in mind when he "gave some to be evangelists," and told Paul to tell Timothy to "do the work of an evangelist."

Evangelism is a great work. Evangel means "good tidings." "Gospel," etymologically, means the "God story," and so "evangel" and "gospel" are one and the same thing. "Ism" means doctrine and "evangelism" means, of course, the doctrine of the gospel.

The English word "evangelist" occurs three times in the New Testament, the Greek verb "to evangelize (euangelio) fifty-two times, and the Greek noun "euangelion" seventy-four times.

"Revivalism" means primarily the reanimation of that which is already alive but in a state of declension, whereas "evangelism" means primarily the preaching of the gospel to the unconverted. But you see neither one nor the other minimizes one nor the other, because just as soon as a man becomes a Christian, the next question he ought to have put to him is, "What kind of a Christian are you going to be?"

An Army of Conquest

Dear friends, we will make no mistake when we say that evangelism is the supreme mission of the church. I allow no one to go be-

yond me in emphasizing the duty of the church to present-day social and economic problems, and I know that in other ways the needs are many and the demands are multifarious, so much so that if the church were that dragonfly with one thousand eyes, she could not see them all, and if she were Briareus with his hundred arms, she could not reach them all. And yet, after all, first and fundamental, the duty of the church is evangelistic, the winning of men to Jesus Christ. What we need, as Dr. Dixon has said, is more preachers with an evangelistic conscience who preach evangelistic sermons and who use evangelistic methods and who magnify evangelistic experiences. That the New Testament recognizes the office of the evangelist, there is no chance to doubt whatever. Of course, when Paul told Timothy to do the work of an evangelist, he was not advising him to travel about the country and hold evangelistic meetings. We know that, because he told him to do some other things that made it necessary for him to stay at home; but it is quite clear from the epistle to the Ephesians, chapter four, that there is an office of the evangelist distinct from that of the pastor, and there is every evidence in the Bible that the office of the evangelist was meant to be quite as permanent as the office of the pastor.

The church needs more red corpuscles in her blood, if you permit me to say it. We have been too much an army of occupation, rather than an army of conquest. Or, instead of marching out against the enemy we have been hiding too much in ecclesiastical trenches and behind ecclesiastical battlements, singing "Hold the fort." I do not like that song very well. God expects the church to do something more than to hold the fort, something more than just to hold her own. I wonder sometimes if we really are holding our own.

There are some people who want us to believe Jesus Christ is not going to come back until the world is converted. There is not a single village in the whole United States that is converted yet. We have been adding an average of only three per cent on confession of faith to church membership during the past fifteen years. What does that mean? Last year we got exactly 485,589 additions, but at the same time our population increased more than that, and that has been the story for the past fifteen years. How long is it going to take us to evangelize the United States?

Historical Justifications

With this somewhat introductory or apologetic part out of the way, I want to review for you the history of evangelistic work through the world, giving you some of the historical justifications for it. The history of the church is little more than the history of evangelism.

If I were asked to divide into periods the history of evangelistic work throughout the centuries, I would say that there are eight of them.

1. **The Evangelism of the Prophets**, date 1500 B. C. to 30 A. D. The history of Israel was just one of decline and revival. You start in with Israel at the Exodus and read their history to the end and see how many times you will lose patience with those stubborn Hebrews. You will wonder why God did not lose His patience with them. At times their religious life sank so low that it seemed to have died out in their hearts. But there was always a remnant that feared the Lord, and in the days of Samuel and David there was a coming back to Him, a return, a revival with great power.

Perhaps the most conspicuous revival during this period was that in Jerusalem under Ezra, after the return of the Jewish people from captivity. All the people got out in the streets and Ezra got up on his pulpit and read the law of Moses and preached until noon, and there was a great evangelistic campaign on; the people returned to the Lord and repented. **An Evangelist Who Never Trimmed His Sails**

But Israel was as fickle as a weather-vane. She was always playing the harlot, and from the days of Malachi to the days of John the Baptist there was no voice to call them back. Then came that preacher in the wilderness. He never trimmed his sails to win the friendship of the crowd that had the money and the influence and ran the church. And if all the preachers in the United States whose lips have been held back by fear, whose mouths have been shut by expediency and who have been ruled by a hand-of-man-spirit, would stand up and make a confession, we would have one of the big reasons why the church has been playing the harlot as much as she has.

You know the story of John the Baptist's revival. With the revival of John the Baptist, the evangelism of the prophets comes to an end, and with the revival at Pentecost the second period is ushered in.

2. **The Evangelism of the Apostles and Church Fathers**, date A. D. 33 to A. D. 500. The era ushered in by the revival at Pentecost, when three thousand were converted, is one of Christian missionary and evangelistic activity. In recording the story of the Acts of the Apostles, the writer had little more to do than

just to tell the story of revival. One time we read that five thousand were added to the church. Another time it says a great company of priests believed. Another time it says at Berea many of the Jews took up the faith and many honorable women of the Greeks, and it spread everywhere all over Asia, until Demetrius complained that everywhere Paul evangelized and turned many people away.

From Philip of Samaria to Martin Luther

The most notable evangelistic effort in this period was that of Philip in Samaria. In Acts 8 he is called an evangelist, and he went down from Jerusalem to Samaria and had a great revival and the whole city was stirred—not according to modern newspaper reports. The modern press, religious as well as secular, can lie worse than a gas meter when it comes to recording the stories of a revival; but the whole city was stirred, according to the Word of the Lord. When news of the great revival reached Peter and John, they went down to help them and to communicate to the disciples the gift of the Holy Ghost.

Then the times immediately after—the post-apostolic times—is known as no less remarkable. It was only by a succession of evangelistic campaigns that we have been able to write the glorious history of the church that we have today. Then the days of superstition came—the days of sin—the long centuries of spiritual darkness came, until the rapping of Luther's hammer upon the Wittenberg church roused the sleeping church out of her night of lethargy, and her indifference to the pagan processes that had been eating out her very vitals while she slept.

3. **The Evangelism of the Reformation**, date A. D. 1300 to A. D. 1575. Those were the days of John Wycliffe and John Huss, mighty martyrs of whom this world was not worthy. Then came Martin Luther. And as the Word of God spread all over the continent, we have John Calvin, John Knox—under whose powerful evangelistic ministry the church was greatly blessed, and the principles of our evangelical churches were being established in all the countries that we call Protestant today.

4. **The Revival of the Seventeenth Century**, date A. D. 1600 to A. D. 1675. This revival was especially a revival in Great Britain, and it was during the days of Richard Baxter and John Bunyan and John Livingston. In Scotland, the great revival was at Stuarton. Then up in the north of Ireland, they had a wonderful revival in Ulster.

The Revival of Shotts

In this period, perhaps the most conspicuous evangelistic campaign was that of John Livingston at Shotts. You have read about that revival, how the people came for miles and spent weeks in praying, and how the night be-

fore John Livingston preached that sermon, they spent the whole night in prayer. John Livingston was about to run away because he was afraid to stand up before so many aged saints, and you know how he prayed all night and had to preach out in the rain because the church would not hold the crowd and five hundred people were soundly converted.

5. The Great Awakening, date A. D. 1725 to A. D. 1750. It sprang up simultaneously on both sides of the ocean. Over on the other side we had the Wesleys and George Whitefield, and on this side Jonathan Edwards and George Whitefield. There were giants in those days.

Spiritual decline had laid hold upon the people, and it seemed as though religion had died out in the hearts of men, as though God had forsaken His people. But the dawning of the morning came, and God in great mercy visited the world with a marvelous revival.

The Great Awakening might very properly be said to have begun with the work of Jonathan Edwards, at Northampton, Mass., in 1734, although there were some remarkable revivals before the work in Massachusetts had spread all over the state. Then it went into Connecticut, then into other states, and as Jonathan Edwards wrote, "Souls came as it were, by flocks to Jesus Christ."

The story of this revival, written by Edwards, reached England, and fell into the hands of John Wesley, who said, "Surely this is God's work and it is marvelous in our eyes." But it was not until George Whitefield himself came to America, in the latter part of the year 1739 that the fulness of that great work was realized.

It was in the early part of this same year that George Whitefield in England had inaugurated his outdoor preaching, and when he left England and came over here, he left Wesley there in charge of the work, and what God wrought through Whitefield on this side, He wrought through Wesley on the other side. Out of Wesley's great evangelistic campaigns there sprang the great Methodist Episcopal Church with its wonderful experience of revival power.

Whitefield's Power and Eloquence

The career of George Whitefield is one of the shining spots in American history. His fame always went before him, and people hung upon his words by the tens of thousands. They say when he delivered his farewell speech, there were thirty thousand people on Boston Common that heard him. He preached three times every day. He committed his sermons to memory and preached the same sermons over and over again—the same sermon—three times a day.

After that there were revival efforts reaching all the way from Savannah, Ga., to Boston, Mass. They spread where he could not go; and by the end of 1742 there was scarcely a single parish in all the colonies that had not had a wonderful evangelistic campaign.

The Down-pour in America

6. The Revival of the Nineteenth Century, date A. D. 1800 to A. D. 1857. It was on both sides of the ocean. It was the time of Rowland Hill in England, the Haldane brothers in Scotland and Charles of Bala in Wales. But it was in America the full down-pour came. It was during this period that America wrote some of her most brilliant names on the records of church history—names like Lyman Beecher and Charles G. Finney.

There had been another whole half century in which the spiritual condition of our people was in a deplorable state. It had been a time of great political unrest. The Revolutionary War had occurred. People were interested in those issues. Then Unitarianism spread all over our land, and as it might be expected, we had a great wave of French and German infidelity that swept over to this side.

But while everywhere religion was sneered at, and to mention the name of Jesus in polite society would be to be laughed at, while the enemies of the truth were exulting, God in great mercy lifted up a standard against them; and there were simultaneously during this period revivals springing up until it was during this period in 1831 that they bought the Chatham Theater in New York City, and for twenty-four nights Charles G. Finney preached there.

Everywhere it spread during these few years and from fifty to sixty thousand people a year were added to the churches. That is remarkable when you think of the small population of the land in those days.

The Thrilling Story of the Fulton Street Prayer Meeting

7. The Revival of 1857-1860. This period was brief, unique and tremendously powerful. Certain conditions made it so, including the great political excitement—and I want you to think about this, dear friends—the great political excitement due to the agitation of the slavery question and the disappointment that had taken place over the failure of some widespread prophecies about the return of Jesus Christ. They were looking for Him and He did not come. And then the financial depression, the panic of 1857, following after a period of great commercial prosperity, made everything just in the proper condition for the great revival.

At the suggestion of Jeremiah Lanphier, a

prayer meeting was opened up in the Fulton Street Dutch Reformed Church in New York City for prayer at noon. At the first meeting there were six present; at the second, twenty, at the third, forty. Then they made it a daily prayer meeting—it was weekly before. The room filled up, and two other rooms in the same church building were filled every day at noon, and then the enthusiasm spread over the city of New York, and to other cities as well until there was not one of any size in the United States that did not have its noon-day business men's prayer meeting—men and women in crowds.

And do you know that in the first year five hundred thousand souls were born again and had their names added to the church rolls of this land! It spread to Europe, and the great revivals over there at that time got their impulse from the Fulton Street Prayer Meeting in 1857. This revival lasted just three years, 1857 to 1860.

8. Modern Revival Movements, date A. D. 1860 to A. D. 1918. I have time just for the mentioning of some of the more prominent figures in these evangelistic movements. Mr. Bennett wrote a book entitled, "The Great Revival in the Southern Armies," which tells of about a hundred and fifty thousand Confederate soldiers who were converted to Jesus Christ during the first period of the Civil War.

Then in 1860, A. D. Earl, a wonderful man, came into prominence as a union evangelist, and the more conspicuous work of E. P. Hammond, the children's evangelist. In 1873 Moody and Sankey, comparatively unknown in the United States, went over to England; and after their marvelous experience there, came back to this country and began that ministry at which the world has not ceased to marvel.

Closely associated with Mr. Moody was B. Fay Mills, and J. Wilbur Chapman, who inaugurated what is known as the City Simultaneous Campaign, where the city is divided up into sections and an evangelist put into each section, and then perhaps a noon-day meeting in some central building in the city.

Then came Torrey and Alexander carrying the gospel around the world; and then later, Chapman with Alexander—those two pioneers of evangelistic work. In the meantime Rodney Smith ("Gipsy") had come over to our country with his persuasive voice, his wonderful spirit and his burning message, and scarcely a city of any size in our country has been without a campaign under Gipsy Smith. In these days the conspicuous and prominent man in the evangelistic field is the man who is preaching to you now in the tabernacle up here—"Billy" Sunday. "Billy" Sunday is a

great preacher. I wish I had time to say more about him, but I must hasten on.

Four Grounds for Evangelism

What I want to say now is that with a history like this no candid or thoughtful student of God's method for translating this world into the Kingdom of His dear Son would ever fail to appreciate the importance of evangelism in His Word. And yet there are, sad to say, hundreds and even thousands of preachers in this country who very candidly tell you they have no use for public evangelistic work.

Now I would just like before closing, in view of that fact, to add to this historical review four grounds of historical justification of evangelistic work. I want you to get them.

1. The first is the unusual number of conversions and additions to the church membership. That a goodly number of the numerical increase of our churches is due to evangelistic work no candid inquirer would think of denying. If indeed, he has the least tendency to doubt about it, all he has to do is to go into any congregation of Christian people and ask all those who were converted during a special evangelistic effort to get up, and the response will be astonishing. Bishop Berry of the Methodist Church was fair-minded enough to say that a very large proportion of the church membership increase in certain districts of this country was due to the work of one single evangelist. I made a very careful study of this. I studied fifty cities in the United States, and I found by taking the figures and the testimonies of the pastors themselves that in every instance the large increase in church membership was always the result of an evangelistic campaign.

What Investigation Shows

Let me show you this. I went to St. Louis some time ago at the meeting of a certain council, and one of the preachers made light of Dr. Chapman's work in Boston and also of the Men and Religion Movement in Boston. And Boston is one of the cities where I made this investigation, and I found that the additions to church membership every year in Boston are about like this: For the first two years, beginning with the year 1901, it went ahead. For the third year it fell back. The next year they did not have so many additions. The next year they picked up a little. The next year they went up quite a way. The next year they went up farther. That was a pretty good year. Then it fell back again; and then the next year that line went clear across the chart off on the other side, and I said to one man, "Did not something extraordinary happen that year?" "Yes," he said. "That was the year of J. Wilbur Chapman's

simultaneous campaign of evangelistic work in Boston."

Then I found that the next year the line ran farther across the chart than it had for any of the previous ten years, showing me conclusively that Dr. Chapman's work in Boston not only brought in the largest addition to church membership that the churches of Boston had for ten years, but it showed something else—that Dr. Chapman's work in Boston left conditions in better shape the next year for conversions and for additions to church membership than they had been in any of the ten years prior to Dr. Chapman's work.

That is a remarkable testimony. Not only the year he was there but the year after, the conditions were more favorable than they had been. Now listen! I worked that thing out in fifty of the largest cities of the United States, and it was the same thing over and over every time, and I can say that every year there has been a large number of additions to the church it has been the result of a union evangelistic effort.

I have gone into towns and said to the men, "Gentlemen, I am going to tell you something. I am going to show to you, if you have a great year in church membership, that it was the result of a union evangelistic effort. Now bring out your charts." I knew they had charts, and so I said, "Bring out your charts," and I would go through them and I would find a good year, and then I would say, "What happened that year?" Every time it happened as a result of an evangelistic effort, which shows you conclusively that the statement that evangelistic work does not bring increases to our churches is altogether false.

That is the first thing. Someone has said, "Evangelize or fossilize." You show me a church where they do not have a single addition on confession of faith, and I am very sorry to say to you this morning that there are thousands of churches in the United States that do not have a single addition on confession of faith throughout the year. Show me such a church, and I will show you a church where the pastor and the people either do not believe in public evangelistic work or are indifferent to it, and where the song of revival is never heard and joy in heaven over one sinner that repents is never felt.

Permanent Effects

2. The second ground of justification is the permanency of the work. Some people say, "Revivals do not last." They lasted with me, and they lasted with you. Most of you were converted during a revival. A pastor of a prominent church wrote this: "During the time I have been connected with this church, 550 have been added." To this he adds, "Not less than four-fifths of them are to be regarded

as converts of revivals." Of course, many do fall away. Some men's hearts are stony. Sometimes the Word is choked by the weeds. We would expect that even if we had no parable of the sower; yet, my friends, you know that the large proportion of people that enter the church under the influence of a revival remain in it, and there is no comparison with the few who enter it through other ways. And the backsliders, the larger proportion of them come from those who join the church when no revival campaign has been on.

3. The third ground is the earnest and active character of the revival converts. I will prove that to you in one way. Go to any religious convention, where, of course, all of the best and most active and most consecrated Christian workers are in attendance. You will find that in any religious convention the very best of the church are those who came in during a revival. You ask all those that were converted in a campaign to stand up, and you will find the proportion is much larger than it would be if you asked those converted outside of a campaign to stand up, showing you that the people that are brought to Christ during such a campaign are the earnest and the active followers of Jesus Christ.

If I had a child of my own, I would not be so much concerned whether he ever experienced what you and I understand as conversion or not. I would always want him to love his Heavenly Father better than his earthly father; and yet, if my boy wandered away into sin, I would pray that my boy might be brought to Jesus Christ during some special evangelistic effort when the whole community was at an intense spiritual heat, and when he would come smiting on his troubled breast and crying, "God be merciful to me a sinner." Because I know that if my boy would come that way that God could and would stamp the image of Jesus Christ on his soul in a way that it could never be effaced.

The Church Can Not Get Along Without Evangelists

4. The last ground of justification is in the persistent demand of the church for this kind of work. Go to any religious convention, and you will find somebody getting up and saying, "We are through with this public evangelistic effort." The evangelist and the evangelistic pastor always smile when they hear a prophecy like that, because they know it has been coming from the lips of similarly minded men ever since the history of the church. They know also that there are from two to three thousand evangelists in the country to do this service the church is demanding. The church simply has not been able to get along without evangelistic work.

The Bright Side of the Work for the Lepers

By W. M. Danner, American Secretary, The Mission to the Lepers, New York

An address at The Moody Bible Institute of Chicago, stenographically reported

A FEW months before I went to China, I told my story of the lepers in a church in an eastern city at the Sunday morning service. I had not been placed under any limitation as to time as I have been today. Perhaps I had forgotten surroundings, time limits, and everything else but the leper. After talking for more than an hour, the minister arose and said, "I want to apologize to my congregation this morning." Well, you could not blame him for that, considering the length of time I had occupied. I soon discovered, however, that it was not the length of my story for which he proposed to apologize, for he said, "To the best of my knowledge I have never even prayed for a leper in my life. I have never asked God's blessing on a leper, nor directed my congregation to pray for a leper, and I apologize for it and mean to do differently in the future."

Not a very long time ago I was speaking with a friend in California who told me that he did not know there were twenty-five lepers in the world. He also said, "I have never given them very much consideration." He was quite surprised when I told him I had seen thirty-one lepers just in California. Many other people have never given much thought to the leper.

The Master's Command

Do we realize that the leper is a human being, and that he needs, as well as deserves, our sympathy? Why do you suppose the Master put the leper in a class by himself? "Heal the sick." Did not that include all sick people? Undoubtedly. Of course, Jesus meant that all sick people should be given care and sympathy. Then why did He say anything about the leper? Why did He put the leper in a special class? Because the leper is in a class by himself. Suppose a leper were to come up here to the corner of Chicago Avenue and La Salle Street, and should say, "I am hungry—can you find a place for me to stay?" Which one of the hotels would be open to him? Suppose a leper should say, "I need some money—can you find me something to do?" Can you think of anything a leper could do? How could a leper earn his way in this city? He is in a class by himself.

When the Master said "Cleanse the leper," it seems to me there must have been the same sort of reasoning in His mind as when He said on a certain occasion, "Go tell my disciples, and Peter." Peter was a disciple but He wanted to be sure that Peter got the message,

so He said, "Go tell my disciples and Peter." When He said, "Heal the sick" He meant all sick people, but He specified the leper.

Dr. Victor G. Heiser, the leading leper medical expert (now with the Rockefeller Foundation), estimates the number of lepers in the world at two millions. If this be true, it means that one person out of every 750 living on the earth today is a leper. Leprosy is widely scattered. It is found all over the world—more prevalent, of course, in hot climates. In Southern China we have seen whole villages in which practically every person was a leper. Greenland has lepers and there was a well conducted colony of them in Iceland.

How Lepers Are Treated in the United States

We have lepers in our own land! There is not time today to tell you how we have treated them sometimes. I am ashamed of it. It's a matter of history. Here is a sample. Yonder in a certain southern city, when they found a leper he was put in a freight car and pushed out of the State because he had not been there long enough to claim citizenship. The State into which he was pushed, shunted him back because he was not eligible to citizenship there. He died in thirteen days and a half.

In one of the suburbs of Chicago a leper was discovered. This was dry territory. Of course in dry territory the jail was empty, and so the poor leper was lodged there and the door locked. Not a very sympathetic sort of way to "cleanse the leper," is it?

The other day I went to see a leper in a beautiful western city. He lived in a one-room cottage with a small porch just near the small-pox pest house. The nurse from the small-pox pest house carries the food over to the leper. Two barbed wire fences, each over ten feet high, surround the cottage. No farmer would think it necessary to fence in his animals by a double fence of this sort. The leper came out to meet us, and while we talked with him, two little brown-eyed girls came across the lawn and up to the outer fence. As the poor leper saw them coming, his sad, disfigured face brightened. "There come my two little birds." Think of having to talk to your two little girls through two barbed wire fences, each ten feet high!

Another Side to the Story

Is this a world problem? "The Medical Review of Reviews" estimates the total number of lepers in the world as three million. I have

already told you that Dr. Heiser says there are two million. The Master said, "Cleanse the leper." A new day is coming for lepers in North America; for a bill has already passed the Congress of the United States, providing two hundred and fifty thousand dollars to build one great national leprosarium to care for all lepers in North America. Let us thank God for that.

In Louisiana there is a well conducted leper colony. For more than twenty years the state of Louisiana has been doing something for her lepers. They live in comfortable little cottage homes and eat in common dining rooms. There are 110 leper people living there—half of them Protestants. The Catholics were in at the beginning with a priest and a Catholic church. However, through the good offices of our mission, an arrangement was made for the nearby Protestant ministers to visit and preach to the Protestant adherents. The interest grew so rapidly that we had to build a church for them. "Billy" Sunday, when he heard about it, sent them sixty of his song books. "Brighten the corner where you are" was a favorite. They sang it—they liked the sentiment. "Brighten the corner where you are" was framed and now hangs over the pulpit in the Louisiana Leper Colony. These people, in spite of their isolation, are doing the best they can to brighten their own corner, and somebody's else corner, too.

Before I started to China last year, I arranged with Dr. Hunter, of Baton Rouge, to be the 1917 Santa Claus for the Louisiana lepers. He selected one of the older patients, who has been there for several years, and is favorably known by the others, to see what each of the patients would like to have for Christmas. Suppose you or I had time to go among over a hundred sick people for two weeks and see what they would like for Christmas! We could make a list that would "stun" Santa Claus. This man made his canvass, going through the colony and asking what each one wanted, and made his report in which he said, "I have taken time, as you asked, and have talked with all the patients about the kind of Christmas gifts desired. We have decided that if you have any money you could spend for Christmas for us this year, we would rather you would send it to the Army Y. M. C. A. or the Red Cross, for we think they need it worse than we do." "Others"—what a word that is! They were thinking not about themselves, those poor lepers, but about others. We are thinking about others today, all of us. The word "others" is a great world word today.

Experiences At Hawaii

The best advertised leper colony in the world is under "The stars and stripes" in

Hawaii, where I have been recently. What a time we had getting there! Five thousand acres of this great island are given over to the lepers. Many people have been under the impression that the whole island is given over to the leper colony. This is not so. There is one ranch on the Island of Molokai said to contain 94,000 acres. The leper asylum is built on a section shut off from the balance of the Island by a very high mountain, down which I climbed to reach the leper colony. It was a difficult journey, taking two hours to go down the mountain side. If it takes a perfectly healthy man two hours to climb down, how long do you suppose it would take a leper to climb up? In this colony there are 625 lepers, about half as many as twelve years ago. People have been under the erroneous impression that the Catholics were doing the principal part of the Christian teaching here. There are two Protestant churches under the Hawaiian Evangelical Board. A resident pastor, and an arrangement by which other Protestant ministers are making regular visits bring Christian teaching to the lepers.

The first evening there, they gave me a reception—just an informal one. Hundreds of them were there that night. The reception was given in the great big amusement hall which the Hawaiian government has generously provided. There were two bands of music—stringed instrument bands. The Hawaiians are famous for their music, and they certainly were at their best that night. After listening to the music, I was introduced to speak to them, but when I looked into their faces, I said, "If you people can sing anything like your bands can play, I would rather hear you sing than make a speech." This was translated into their language and every one smiled. I then turned to the leader of the orchestra, who spoke English, and said, "Is there some hymn or song they all can sing?" "Yes," he said, and without a song book in sight and no announcement, he started at once and they all joined most heartily in singing "Saviour like a shepherd lead us." They sang three verses from memory and with increasing fervor. It was not the first time this group of lepers had sung that hymn.

Father Damien's Mistake

Father Damien lived here and worked among the Molokai lepers. Many people have the impression that Father Damien was a typical leper worker, and that his experience gave proof that every one working among lepers would contract the disease. Father Damien was careless about himself—he used no sanitary precautions and died of leprosy in seventeen years. Brother Dutton, his successor in work among the lepers, has been careful and for thirty years he has been at the same task

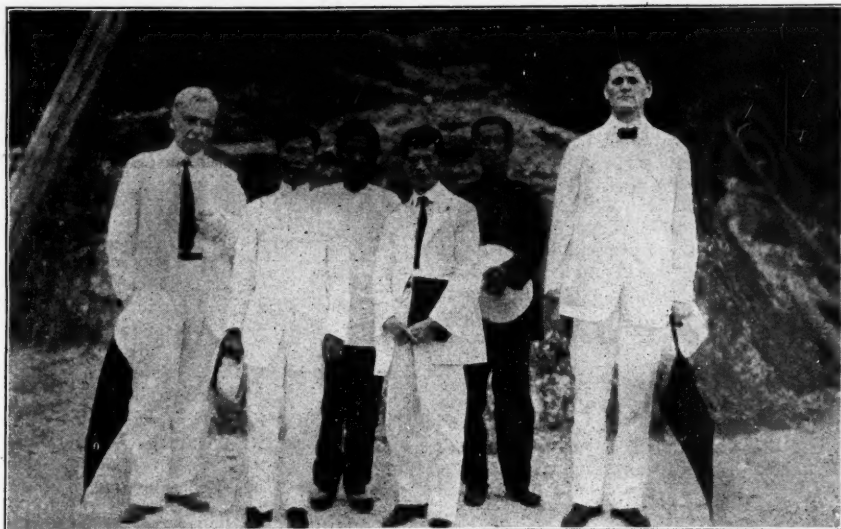
every day of his life. He is perfectly clean and healthy, because he has used sanitary sense. Is it not better to live and work thirty years among lepers by being careful, than to work seventeen years and die of leprosy because one is not careful? I want every one here to understand that when the Master said "Cleanse the lepers" He did not ask us to do something that would make lepers of us. Even if it did, and He told us to do it, we should do His bidding. But, when by ordinary precautions one can work among them without contracting leprosy, it seems to me it ought to be a great appeal to us.

The largest leper colony in the world is also under "the stars and stripes." It is at Culion in the Philippine Islands. There are

What Segregation Does

Four native Philippine men are giving their entire time to practical Christian work among the lepers in this Philippine colony. We inspected everything we could see. We walked for miles along the streets of that wonderful colony. It is clean and well kept—a credit to the officers in charge, as well as to the enforced residents. Ten years ago there were 9,000 lepers in the Philippines—now about 5,000. What is the reason? Segregation. Thirty-four hundred years ago Jehovah instituted a policy of segregation. This is the one way to rid any portion of the earth of leprosy.

We were able to carry this story of segregation to Japan, Korea and China. We found



Dr. M. L. Rader on the Right; Dr. J. W. Rogers on the Left, with Leper Pastor (Bible in Hand) and Three Philippine Lepers, at Culion, P. I.

now 5,100 at this well-managed colony. It is a municipality managed by councillors elected to represent the sundry tribes. The resident physician is mayor and has the veto power. This he rarely uses except in cases of great necessity. Dr. M. L. Rader, of Manila (Paul Rader's uncle) was with us on this visit. Also Dr. Rogers, of the Union Theological Seminary. "Hello, Dr. Rader," we heard. Dr. Rader at once recognized a minister who had been licensed to preach on the Manila district before he had contracted leprosy. Now this minister is living among the lepers and is pastor of the leper church. "We want you to come up and preach for us, Dr. Rader." They just crowded the aisles and packed that little church.

a surprising willingness and anxiety on the part of government officials and mission bodies in these other lands to join in a world policy of segregation. Leprosy may be ridden from the face of the earth by segregation.

It was my privilege to speak in twenty-three different meetings in Shanghai, China—in churches, colleges and universities. When the series of addresses was finished, one of the China Continuation Committee secretaries published as a four-page story "Ridding the World of Leprosy," indicating that China had a vision of what it would mean to wipe leprosy from the face of the earth. In 1874 an organization, called the Mission to Lepers, was started with three objectives in mind: (1) to preach the gospel to the lepers; (2) to relieve their

terrible sufferings; (3) to supply their simple wants. Now a fourth has been added—to rid the world of leprosy. Shall representatives of the Protestant church everywhere join hands and heads, as well as hearts in prayer and gifts and "labors oft" so that leprosy may be ridden from the face of the earth?

Self-Supporting Lepers

Is there a bright side to the story of the leper? Just before the service began in one of the Denver churches, where I was to speak recently, a lady came to me and said: "You will not be offended if I go out before the service is over, will you?" I replied: "No. Are you ill?" "Oh, no, but I am expecting your story will be so gruesome that I will not be able to stay clear through." I said: "You are looking at it from the wrong side. Is there anything gruesome about relieving suffering? We are thinking about relieving the leper, caring for his untainted children, and ridding the world of leprosy. Is there anything gruesome about that?" She said: "I did not know there could be a bright side to the story of the leper."

We teach the leper self support. Mr. Whalen, an Irish-American with some business ability (after he contracted leprosy) was sent to live at Cullion in the Philippine leper colony. He put his wits to work and organized an ice company. He took in some of the lepers as partners. They furnish ice to the lepers and to the Government. They have made quite a success of it.

The lepers do fishing, and the Government buys the fish; they raise rice and the Government buys the rice; they raise vegetables and fruit, and the Government buys it and puts it on the table. The men and women who have made some money have a chance to invest it for their own benefit, adding some luxuries to the necessities furnished by the Government.

As we passed by the plant, one of the men said: "Let us go and see Whalen, the ice man." So we hunted him up; and Dr. Long, of the Public Health Service, said: "Well, Whalen, how are you?" In his big Irish brogue, he responded: "I'm afraid I'm getting better." He is making money and is enjoying the work. He is actually afraid he is making such strenuous improvement that they will send him away from the island. We almost smiled at that, but why should we not? Is it not wonderful to think of the possibility of a leper getting better?

Is There a Cure?

Nearly everywhere I go somebody says: "Is there any cure for leprosy?" It may be there is not, but we think there is a good chance of finding a cure; at least the first step has been taken. More than a hundred

years ago people began to take Chaulmoogra oil for leprosy in India. It helped some cases. The word is hard to spell, hard to pronounce, but the medicine is a lot harder to take. When patients have taken it a few times, they decide they would about as soon have leprosy as to get rid of it by taking Chaulmoogra oil.

Dr. Victor G. Heiser, for twelve years director of public health in the Philippines, made up his mind that if Chaulmoogra oil was a foe to the leper germ, he would try to find some way to get it into the system without nauseating the patient. He began to experiment and has successfully used a formula for giving this remedy hypodermically. I have seen clinical records of more than two hundred cases that have lost all trace of the disease and have been free from any symptom of it for a period of more than two years. This formula for using Chaulmoogra oil has been passed on to Japan, China and India. In the Louisiana leper colony twenty lepers have been discharged as cured. Is that a message of cheer? Are we not glad that there is something which has been discovered that is at least a ready remedy for this awful disease called leprosy?

Japan Following Good Example

Twenty-six years ago a piece of work was started for the lepers at Tokyo, Japan. Seventy lepers were cared for in such an excellent manner that the Japanese government said, in substance, "That looks good to us." And you know how clever the Japanese are in imitation of what they think is good.

There are now five Japanese government leper asylums, where the lepers are given humane treatment. I wish you might see them as we have. One of the Japanese doctors, Dr. K. Mitsueda, took us through the buildings. He said through an interpreter, "We are doing everything we can to treat these lepers as though they were human beings. We try to give them the rights and privileges to which a human being is entitled. One of the privileges of life should be freedom to do everything one can for himself, this to be without hindrance from anyone." I said, "Illustrate what you mean." He took us to a room where some of the women were sewing. One woman patient was trying to thread her needle, but she had lost so many of her own fingers that she had to borrow the help of another to thread her needle. I asked, "Is there not a sewing machine here?" "No," he replied, "The appropriation barely covers the cost of cloth and they have to do the best they can in making their own garments by hand."

A short time after that, on behalf of American friends, it was my privilege to send them a sewing machine. At Christmas time I re-

turned through Japan and here I received a beautiful letter from the Governor of the Province, thanking the people who had come across the sea to take an interest in his sick and suffering lepers.

At one of these Government asylums there was a baptismal service. Eight men and three women were baptized. A special piece of music was rendered by five of the leper women who stood together and fervently sang,

"Fade, fade, each earthly joy,
Jesus is mine."

What Is To Be Seen in Korea

Will you now join me in a rapid journey to Korea? There are four leper stations under our mission in Korea—two more in prospect.

When some one offers five thousand dollars

coolie who has walked ten miles over here just to take back your trunk." So I said, "Let him take it."

It weighed 195 pounds. He carried it the ten miles on Saturday and returned with it on Monday. I did not ask him at the beginning what the job would cost, as I would have done had I wanted to move a trunk ten miles here in Chicago—but when he had cheerfully and promptly finished the job, I asked him, through an interpreter, his charges, and he modestly said he thought he ought to have 80 sen, or forty cents in our money. When I gave him a Japanese yen (fifty cents gold), his gratitude knew no bounds, for some one had paid him more than he had asked for a job. This may show something of the difference in industrial



Expressing Trunks in Korea—These Men Charge Forty Cents Each for Conveying Trunks Twenty Miles (10 Miles Round Trip)

to apply to work in the Orient, it will show a much larger purchasing power there than here. At Taiku, we found two buildings and a church, good accommodations for a hundred lepers, the whole plant only costing five thousand dollars. I investigated to find the reason and found, as a sample economy, that one of the items for brick work was "brick masons, for a month of thirty days, twelve hours a day, eight dollars." Do you wonder then that five thousand dollars will do more there than here?

To reach Kwangju, that fine Presbyterian leper station, we had to cross the country by an auto journey of ten miles. My wife said, "We had better leave our big trunk at the railway station and travel light." One of the men who met us said, "There will be a disappointed

conditions in the Far East and in our favored land.

One day while we were at Kwangju, seventeen of the worst looking pieces of humanity I ever saw came to the asylum gates and said, "Will you please take us in?"

And now I ask, what you would think, and how each one of you would feel, if you saw seventeen outcasts and heard their plaintive raucous voiced appeal—"Oh, give us life—take us in, please."

The very day I saw this group of seventeen outcasts, there came to me a letter from a dear friend of mine in Maryland, a great big-hearted man. He said, "If you can send me the picture of a leper, I will be glad to undertake his support for the rest of his life." So I took the picture of these seventeen lepers, and sent it to

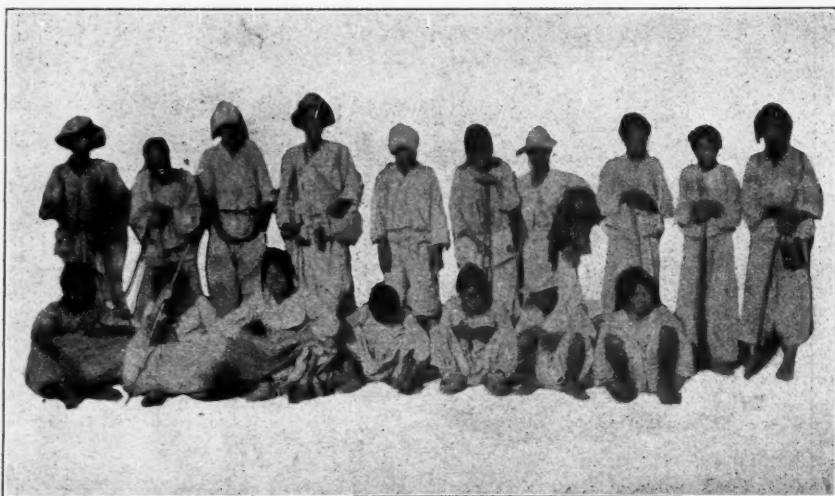
him, telling him that I had been seventeen times better than he had asked me. He replied that he would find support for all of them, which he is now doing.

Will you imagine that you are a missionary now in one of these leprous lands? The missionaries tell me the saddest day of their lives is the day when they are not able to give the answer of sympathy that these poor lepers require. Can you imagine the joy of these lepers when they are given a place in which to live? Do you wonder at their oft-repeated expression "Oh, teacher, you have taken us from hell to heaven." Filthy rags! Have you ever read that verse in Isaiah—Our righteousness as filthy rags? I know now what that phrase means. I saw filthy rags that day on these seventeen lepers.

learning to sing by note. When the lepers receive a new song they can soon learn to sing it. They are being taught how to read, write and count.

They then took us to the chapel where they were reciting Scripture. The missionary gave us a demonstration of their proficiency in Scripture recitation. We heard them recite the twenty-third Psalm, the ninety-first Psalm, the Beatitudes, and the Ten Commandments. It was interesting to see how rapidly they let the Scripture words fall from their lips.

At this Kwangju leper station—a Presbyterian one—seventy of the lepers can recite the entire Shorter Catechism. The missionary took out his watch and said to us, "How would you like to hear one of our two-hour folks?" He said, "These lepers can quote Scripture, some



Seventeen Applicants Seeking Admission Simultaneously at the Kwangju, Korea, Leper Asylum

Amusement and Worship

On the first afternoon at Kwangju, they gave us a display of field sports. That leper asylum is not a doleful place—its occupants are seemingly very happy. They had games—the men first and then the women. We could tell, without knowing anything about the games, who was winning and who was losing. One can tell in this country, without even understanding the games; they acted just like human beings.

When the games were over, we saw the little fields of rice, where they raise rice and fruit and vegetables, keeping themselves usefully occupied. We saw them grinding the flour. They took us to one of the buildings to see samples of the school work they were doing, as well as some of their industrial work. We were shown the big blackboard music scale they used in

of them, for two hours without any appreciable error." I said, "What happens when one of your two-hour folks runs down?" "O, there's somebody else to take his place," he replied. I asked him "How many policemen do you have here to keep things straight?" He gave me a great big grin and responded, "You do not need policemen to keep people straight whose principal occupation for several hours a day is to get together and quote Scripture." No, certainly not!

Dr. J. W. McKean and I were together at one of their Sunday church services, also. Two hundred and twenty-three gathered in a room twenty-two by thirty-two feet. Oh, how closely they were packed together!

First of all, they had a song service, and we did enjoy hearing them sing. Dr. McKean made an address and I was asked to give the

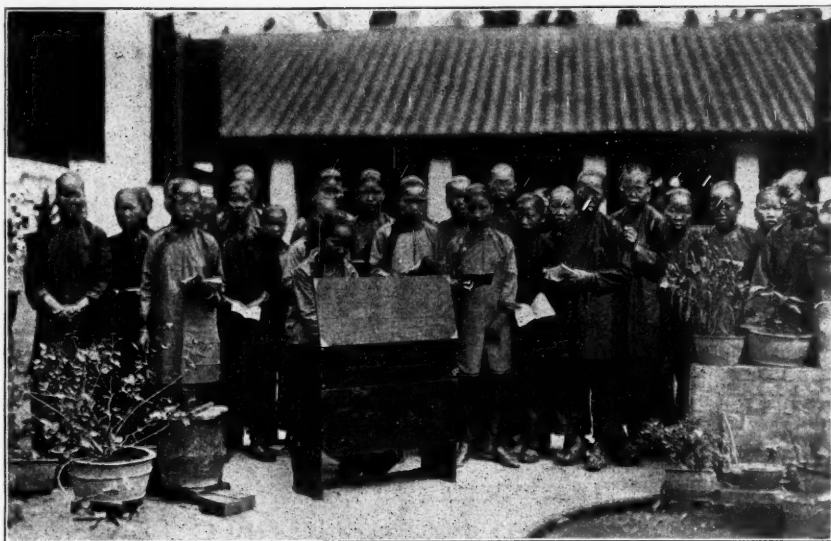
closing message. When I finished, I said, "Will you people please sing once more?" Then came a mild uproar—the same words from half a hundred voices. This is what they were saying, "You have forgotten the collection." "Yes," said Dr. Wilson, the resident missionary, "my lepers never close a service without a collection. Every week of their lives they take a collection. Last year these lepers gave forty-five dollars gold for missions, to show their appreciation of the changed conditions in their lives since the Christian missionaries have provided their new home."

Asking Dr. Wilson where the lepers had gotten their money, he replied: "They earned it. I have a sliding wage scale. It all depends on what they do. Some earn two sen, some

of effort, uniting as representatives of some thirty-three American and Foreign Mission Societies or Boards. The Mission to Lepers is the tie that binds this work together in its world-wide function of work for lepers and their children. It is now working in more than ninety separate homes, asylums or aided stations. The work done at these stations is made possible only by the help of some one to stand back of these missionaries.

How Can We Aid?

People are asking what they can do to help this work. No doubt most of you are now asking this question. One way is to get a program for a leper mission meeting. Hand in your name and address today and mark it "New Program." Then use it to tell the story



Blind Organist Leading Her Choir of Lepers at Tungkun, China

three sen per day—others ten sen (2 sen equals one cent gold)—according to their work. Out of their small earnings they had saved forty-five dollars for missions last year."

Will you be proud of the privilege of pleading the cause of these and all other lepers of the world?

The Disease Not Hereditary

The untainted children of the lepers deserve mention. Since leprosy is not hereditary, it becomes a real privilege to help care for these innocent little orphans. We have thirty special stations for untainted children of lepers, where the hand of rescue is outstretched in their behalf.

Do you ask, "Who is doing this work?" I answer: The missionaries of the church of Jesus Christ. They are joined in a federation

to your own church or to churches where you may be speaking during the summer. If the people to whom you tell the story get interested, they will help.

Do you remember the story of Wilbur and the pig? Some one gave Wilbur a personal gift of three dollars. He bought a pig, fed him and later sold his pig for enough money to care for a leper for one year. "The Sunday School Times" published that story in detail. Then, as you know, pig banks were secured and "fed" for the lepers. Today there are seven thousand of the pig banks at work.

Some Chinese girls heard the story of the boy and the pig; they visited the crockery store in Shanghai, and bought six pigs. They said, "You never saw such hungry little pigs." In about four days these Chinese girls secured

thirty-six dollars, to help the lepers. Shall the Christians of China and of North America, shall Christians all over the world join in this movement to "cleanse the leper?"

How many prayers will we offer for this work? How many dollars shall we invest as an encouragement to the missionaries now on the field? How much money will be given, and how much money will we induce our friends to give towards actually preaching the gospel to the lepers, relieving their terrible sufferings and supplying their simple wants?

There are at least six ways in which co-operation may be given in the present work of the Mission to Lepers:

1. Join the American Auxiliary. Application blanks may be had for the asking.

2. In every church let us have a representative who will give out information and be the connecting link with the Mission to Lepers, working in harmony with the constituted authorities of the church, and seeing that the lepers are not forgotten.

3. Send for a program envelope which contains papers and talks suitable for use in any ordinary missionary meeting.

4. Subscribe for "Without the Camp," the quarterly magazine of the Mission to Lepers.

5. Order a metal pig bank and feed him coin and currency, so that in this way funds may be secured from a host of people who do not now have a part in this branch of the missionary work of the church.

6. Besides praying for the lepers, send a gift either for regular funds or building purposes, or for a Christmas offering. Gifts may be sent to Mr. Fleming H. Revell, treasurer, 158 Fifth Avenue, New York.

As we conclude our story, can we do better than to remind you of the opportunity for co-operation summed up in the little verse of the old familiar gospel song?

"There is only one thing should concern us,
To find just the task that is ours.
And then having found it, to do it
With all our God-given powers."

PRACTICAL AND PERPLEXING QUESTIONS

Answered by the Editors

GOD AND HUMAN GOVERNMENT

Question: Please give me the interpretation of "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's," Matthew 22:21. To whom did Christ address these words, and just what did He have in mind?

Answer: Christ addressed these words to His enemies among His own people, the Jews, who were seeking to ensnare Him in His talk. They had questioned Him in a

manner leading them to hope that whatever way He replied they could lay a charge against Him. Had He said it was unlawful to pay tribute to Caesar He would have been liable to the Roman law, and had He limited Himself strictly to the opposite rejoinder He would have been liable to the Jewish Sanhedrin. Therefore He did neither.

His words point out clearly the relation, and at the same time the distinction in this dispensation, between man's duty to the human government whose beneficence he enjoys and his higher duty to the God he worships.

They used Caesar's coin, and in so far admitted his human authority over them, therefore it was their duty to obey and support that authority in its sphere. In so doing they were obeying God, as Paul further says in Romans 13.

At the same time there was another image and superscription stamped, not upon their coin but upon themselves, and to the supreme being it represented they had a different and a higher duty.

PREMILLENNIALISM AND HUMAN GOVERNMENT

Question: Premillennialists are either insincere or inconsistent. They say that the whole world lieth in the evil one, and that the whole world system of governments is destined to destruction, and yet they are fighting for and defending and upholding this system. What have they to say?

Answer: In the first place, it is not premillennialists who say the things referred to, but God Himself (See I John 5:19, R. V.; Dan. 2:44; Matt. 25:31-46).

In the second place, the same God lays upon premillennialists and postmillennialists alike the duty to serve and obey, which means to fight for, defend and uphold the government or the nation under which they live (See Rom. 13:1-7; Titus 3:1; I Pet. 2:13-17).

Therefore the charge of insincerity or inconsistency, if valid, must be laid against the divine author of Scripture, and not against those who believe just what He says and who are trying to serve Him in this crisis with their treasure and their lives.

But there is no insincerity or inconsistency about it. In the first place, God's time for the succession of His Kingdom to the kingdoms of the world has not yet come, and in the meantime those kingdoms must be maintained as far as possible in conditions suitable for freemen to live in them.

In the second place, the effort to maintain those conditions, and failure after failure in its accomplishment, is one of the ways of a patient God to convince men of their impotence and persuade them to yield to and trust in His power.

The Red Triangle in Retreat

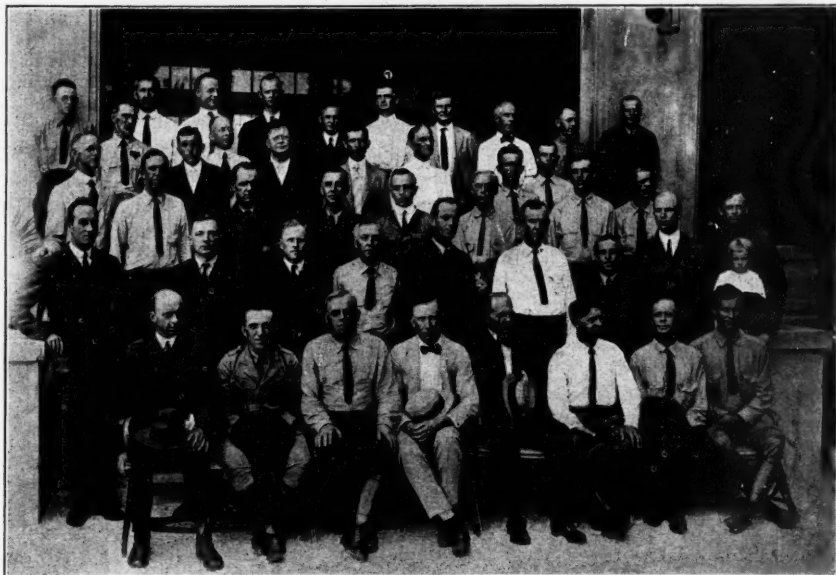
By Rev. L. M. Aldridge, Member Campaign Committee, Southern Military Department

HUGH CORK, Religious Director of the Southern Department, is determined that the Y. M. C. A. shall adequately represent the church, as well as the home, lodge, club, theater, etc., and he has established a plan to keep the altar fires burning.

There are eleven large centers in the Southern Department, with twenty-eight outposts that are served from these large camps. In the operation of these camps and out-

of lectures over the Southern Department. Rev. S. D. Gordon of "Quiet Talk" fame has been secured for the month of October, and Mr. Cork has the promise of Charles G. Trumbull, editor of "The Sunday School Times," besides a number of men from the Religious Work Bureau in New York.

Mr. Cork emphasizes to his men that every activity put forth by the Y. M. C. A. must not only have the religious motive, but the religious objective of winning men to Christ.



Y. M. C. A. Meeting at Galveston, Texas

posts more than seven hundred secretaries are employed.

It is the plan of Mr. Cork to have these secretaries meet every three months in what he calls a "retreat," and all who know Hugh Cork understand the word employed does not mean that he is retreating from the enemy, but that he is girding his men to hit the enemy harder blows in a most vital region. Mr. Cork believes the Y. M. C. A. secretary should, above all, be a man of God; that he should turn aside now and then to recharge his own soul with the deeper things of the spiritual life, and that prayer and Bible study are essential to all Y. M. C. A. men.

The "retreats" for July were conducted by Rev. George E. Guille, of The Moody Bible Institute of Chicago, who delivered a series

Entertainment men were greatly impressed at the Guille meetings and they went back to their work determined to make their amusements the agent of saving men's souls.

The Galveston meeting was held on one of the piers extending far into the Gulf. From that pier could be heard such songs as "Take time to be holy" and "I'll live for Him" led by a man who was formerly a vaudeville actor, heartily seconded by French teachers, boxing instructors and athletic directors who were there to forget war work methods for a day in order to pray, sing and meditate upon the deeper spiritual life. People who say the Y. M. C. A. is not doing religious work, or that it is not representing the churches with the armies, have never attended one of these conferences of the Y. M. C. A. secretaries.

The idea has so gripped the men of the Southern Department that these boxing instructors and educational men could not have been distinguished from religious work secretaries and ministers in the company. Money for this day of prayer and Bible study is being judiciously spent, and the results

have been so gratifying to Hugh Cork that he has issued a request that on the day of the "retreat" the buildings be locked or left in the care of a soldier. He is determined to get his seven hundred secretaries in touch with those vital things of the deeper spiritual life.

Sufficient for Every Hour and Need

By E. O. Sellers, Camp Grant, Ill.

THE —nd Engineers are about to leave for "over there" and this is the last gathering before they leave. The sun is two hours high, yet the room is comfortably filled and that, too, after a hard, hot, and sultry day's work.

The chaplain is assisted by two camp pastors, and a good sized chorus choir from a

nearby city furnished excellent musical numbers.

The service was as decorous as though held in a cathedral rather than a busy "Y" service hut, and there is an earnestness and eagerness plainly to be seen on every face.

These men sensed the occasion and were looking into the future. As they eagerly



**THE Y. M. C. A. HELPS TO
KEEP OUR FIGHTERS FIT**



**HELP THE "Y" TO HELP
OUR BOYS WIN THE WAR**

pressed forward to partake of the sacred elements a lady soloist sang softly, "Be not dismayed whate'er betide," and a mist filled our eyes. After scores had partaken of the sacrament we arose for the final hymn, the words of the last verse of which had a peculiar significance:

"Smite death's threatening wave before you."

As I withdrew among the trees along the river bank, I thought of the days when the redskin stalked wild game or else struggled for supremacy where now his white successor prepares to suppress a perversion of

power known as militaristic autocracy. And still the quiet waters flow and will be flowing when the present actors move off the stage of action.

Amidst these changes, as we face the corruption of a nation, near to the faith of Luther, we also face the unchangeable, ever-flowing love of Him whose concept of power was to sacrifice and to serve; and whose shed blood and broken body as typified by the sacramental service is able to meet and to satisfy the longings of the hearts of men in their hours of deepest need as they meditate on these unfathomable mysteries.

Student Membership in the Y. W. C. A.

We are glad to give further publicity to the following strong endorsement of the position of the evangelicals in the Y. W. C. A. controversy.—Editors

THE question in dispute is an amendment to the constitution of the Y. W. C. A. contemplating a change in the basis of membership in student associations. Communicant connection with some evangelical church is the present requirement, those not so connected being admitted to associate membership only. But it is now proposed to substitute as an alternative basis simply a declaration of sympathy with the object of the Association and of a purpose to live one's life as a true follower of the Lord Jesus Christ. Church membership would have nothing to do with the matter.

As bearing upon the change, the General Assembly of the United Presbyterian Church adopted the following at its meeting in 1917:

"Resolved, That a protest be forwarded by the officers of our Assembly against the proposed change in the constitution of the Students' Department of the Young Women's Christian Association whereby its management and control might be taken out of the hands of those who are confessed followers of Christ. This we urge on the ground that this organization poses as a Christian institution and seeks its support from the churches on that ground."

In harmony with the above the General Assembly of the Presbyterian Church in the U. S. A., May, 1918, expressed "deep regret that there should be a movement to change the basis of membership in student associations by what appears to be a lowering of the evangelical standard; particularly, that it should be proposed to replace the present requirement of communicant relationship to some evangelical church by a personal statement of faith which is vague and indefinite in form, and lacking in positive confession

of allegiance to Jesus Christ, as the Son of God, the Saviour and Lord of mankind."

In the same resolution is requested "the National Board of the Young Women's Christian Association to use its influence to prevent the suggested change; and that Young Women's Christian Associations in colleges affiliated with the Presbyterian Church in the U. S. A. be counseled to adhere to the present basis of membership."

To these influential protests we add this: "The College of Bishops of the Methodist Episcopal Church, South, hears with regret of the effort to change the basis of membership of the Young Women's Christian Association. This Association has grown out of the Christian church, and by no action on the part of its leaders or its members can the Association wisely take any step that will tend to weaken its relation and connection with the Christian church."

"But more important even than the relation to the church is the loyalty to our Lord and Saviour Jesus Christ, of the multitudes of Christian women who are connected with the Association. Never before have those who would be true to our divine Lord more needed to stand fast in their faith in our Saviour, through whom alone we can hope for salvation, than in this day. It is the earnest hope and prayer of the College of the Bishops of the Methodist Episcopal Church, South, that the Association will consent to no compromise of the faith once for all delivered to the saints, no, not at any point."

"By authority of the College of Bishops of the Methodist Episcopal Church, South.

"Collins Denny,

"Secretary of the College.

"Nashville, Tenn.,

"April 22, 1918."

A Honolulu Rescue Mission

By W. E. Pietsch

ON September 28, 1915, I left San Francisco to come to Honolulu, accompanied by my wife, my two children and Cecil Martin, of Los Angeles, intending eventually to go on to China, stopping here en route. But when we arrived we got busy immediately in putting up gospel texts, distributing gospel tracts and preaching in the streets and gradually people became more and more interested.

We received a letter from a brother in Ireland, informing us that he wished to join our



School Room and Boys' Dormitory of Honolulu Rescue Mission

party and we thought we would wait here until he arrived, but war and other circumstances detained him and he has not reached Honolulu yet. After carrying on the gospel work in the streets we opened a mission. Our mission we soon moved to the heart of the oriental district, preaching the gospel, teaching gospel songs and trying to get men and women and especially children acquainted with our Lord and Saviour. We worked with all sorts of people of various nationalities, the orientals being in the majority.

While carrying on this work in the mission, there was a campaign started right in our neighborhood to close up one of the most evil districts in the city. A number of the women and children who attended our meetings lived in this horrible place. There was an agitation to provide a home for these who would be turned out—especially the children who are entitled to protection and care, so I started this home and by the kind contributions of people who wished to help this unfortunate class and newspaper publicity, funds have been raised by the community to support it.

We have at the present time five buildings,

one for the babies, one for young girls, one for women (on the order of the Florence Crittenden Home), dormitory for boys and school room combined, a small hospital and a play house. These buildings are situated on fifteen acres of land on the mountain side in Palolo Valley, about two miles from the car line. This is supported by people in the community, I giving my time to the care and protection of the poor unfortunate women and children with the privilege of bringing to them the glorious gospel of our Lord and Saviour Jesus Christ, for my primary object in this work is not to care for the material side, but remembering that each one possesses an immortal soul, to win that soul for Christ. Within the last eighteen months we have had in our home 221 children and 28 women, representing nine different nationalities—Japanese, Chinese, Portuguese, Porto Rican, Russian, Spanish, Hawaiian, Filipino and part American.

The object of the home is to re-habilitate the home and bring father and mother together and to try wherever it is at all possible to assist in establishing real home life. During the existence of the home we have performed a number of marriage ceremonies and the fathers and mothers thus properly married have gone to provide in their way for their own and we have seen remarkable transformations in the lives of individuals as a result



Babies' Cottage—Dining Room in Rear—and Wash House of Honolulu Rescue Mission

of the application of the blood of Jesus Christ.

The depravity and poverty as a result of sin is appalling. There are many things here that are somewhat of a disgrace to the community, namely, the awful tenements where these people are housed together in a most shameful manner. But I am glad to say that the people in general are having their atten-

tion drawn to these awful conditions and are putting forth efforts to eliminate the evil.

The downtown mission is located directly opposite the railroad and we have had large numbers of soldiers attend these meetings as there is a large army post some twenty-six miles out of Honolulu. These meetings are conducted late at night as the train does not leave until late and we desire to have the men come in to the meetings instead of wandering around the streets. We have seen some remarkable cases of conversion and the Lord is adding his blessing to the preaching of the Word as we continue.

This mission is also in the heart of one of the most congested districts of Honolulu and we have a Sunday-school and many activities connected with this work. There are nine of us identified with the work at the home and the mission combined. It is our desire that the people that come in contact with the mission, both at the downtown place, and at the home may be brought to know the Lord Jesus as their Saviour. We handle the very lowest type of humanity and give them a home irrespective of color, race or nationality, and co-operate with the juvenile court and the police court and other charitable institutions of the city.

The humanitarian work and the gospel work is kept distinctly separate as to expenses. The humanitarian work is supported by the community, my services in superintending the work being rendered free for the privilege of preaching the gospel to these people. The gospel work is carried on in faith, trusting the Lord to supply our needs.

We have a nice little gathering at the mission, remembering the Lord every Lord's Day morning. We desire after people are converted that they may see the truth of being members of the body of Christ, and these members include every believer and we have sat around the table of our Lord with oriental and occidental, each one's attention directed to that blessed Saviour who died for us.

Any further information in regard to the work will be gladly furnished upon application and all correspondence will be personally attended to.

PRESIDENT WILSON AND THE JEW

The letter of President Wilson to Rabbi Stephen Wise, of New York, expressing sympathy with the Zionist aspirations seems likely to give a thrust at the morale of the central powers of Europe, as, within those powers and Russia now under the domination of Germany, live the majority of the Jews of the world. The headquarters of Zionism were in Berlin, and Zionism is very strong in Austria-Hungary, so that at the very center of autocracy there may be serious disturbances.

The colonization of Palestine has been quite extended, much of the country having recently come under the power of Great Britain. In recent years a large colony of Jews has established itself in Palestine, has revived the ancient Hebrew tongue for conversation and school use, and the laying of the foundation for a Hebrew university has just been accomplished by Dr. Weizmann, president of the Hebrew Zionist Federation. Justice Brandeis, of the United States Supreme Court, is the honorary president of the American Zionist movement, Judge Mack, of Chicago, being its president.

LOVE DIVINE

By Mary Putnam Denny

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27.

Teach me Thy love,
O Christ,
Revealed in light,
The glory of Thy cross
The depth of sacrificial life,
The heights of peace,
The unity of joy and pain,
The perfect theme of life
Revealed in Thee.

Teach me Thy joy,
O Christ,
Incarnate love,
The height and depth
Of life divine.
Teach me to follow Thee
Through shadowed ways,
And fields of grief,
To sun-crowned heights
Of everlasting peace.

Lead me,
O Christ,
Up steepes of sorrow,
To Thy throne.
To stand complete
In glory there,
And read
Life's meaning
In the light
Of sacrificial love.

Dr. J. H. Gilmore, author of the famous hymn, "He Leadeth Me," died this past summer in his 84th year. His father was governor of New Hampshire at the darkest period of the Civil War and loyal to the core. Dr. Gilmore himself served as professor of English in Rochester University for many years up until 1908, when he retired.

An Interview With the Rev. J. Stuart Holden, D. D.

By Joseph B. Bowles

ON Friday, July 26, it was the writer's privilege to have an hour's visit with Dr. Holden at the University Club, Chicago, following his departure from The Moody Bible Institute after a three days' ministry which will remain a milestone forever in the spiritual history of many of those who heard him.

In the prime of life, quiet of voice and manner, modest, unassuming, of medium height, rounded face and figure and earnest blue eyes, Dr. Holden is a delightful example of the Christian gentleman, scholar and public man, whose outlook and experience have in unusual degree compassed the world.

His church is in Portman Square, an exclusive aristocratic section of London, and his hearers are largely people of title and wealth, though all classes are made heartily welcome; and God has made him a shining light, exemplifying and showing to many of his people in Great Britain and America the way of holy living, the overcoming life of daily victory in Christ Jesus our Lord.

That it is not always the Christian workers most in the limelight who do the greatest work for God, he illustrated by saying that the vessel heavily laden with a valuable cargo sinks low in the water so that little more than its masts are seen, whereas an empty vessel rides high on the waves.

Asked what effect the war has had on religious conditions in England, he said:

"There has been a marked increase in prayer. Prayer meetings are the order of the day, though there has not been a religious revival in the ordinary sense.

"Upon the opening of the great German offensive last March I called for a nightly prayer service in my church, expecting that comparatively few would attend, but from 300 to 500 gathered every evening for a fortnight.

"There is a hunger for the comfort of God's Word and the interpreting of current events in the light of the Bible. Along these lines greatly increased interest has been manifested. There has also been a greatly increased interest in the interpretation of prophecy.

"On the West front much genuine gospel work has been done, but to a great extent the activities of the Y. M. C. A. and other religious agencies are devoted to providing entertainments for the soldiers, and ministering to their material needs. The chief emphasis is by no means on the gospel. This is clearly disclosed

as the men come home on furlough. They are not contributing any uplift to the churches. It is a mistake to assume that the soldiers are Christianized merely because exposed to the dangers and horrors of war.

"After the war religious conditions will, I believe, become worse, rather than better. At the front the religious atmosphere is of the sort which lays nearly all the emphasis on welfare work. As a result the returning flood-tide of soldiers will come home imbued with the belief that Christianity consists chiefly in social service, a condition which will be very difficult to combat.

"As to the war's effect on missionary activities, there are absolutely no young men available for foreign missionary service. All are taken for the war. It is difficult even to get women workers out to the fields who are ready to go. There are now several hundred women ready who for various reasons are not allowed by the government to leave, either because of the crowded condition of transport facilities, or because it is desired to keep them for hospital work or other service at home. The only hope for missionary recruits while the war continues is to get them from America.

"All the religious training schools and theological seminaries are closed. Virtually the whole manhood of Great Britain is engaged in the war. Thousands of ministers are serving as chaplains, or, in the case of younger men, in the ranks.

"Yet there has been a marked increase in the amount of money contributed for foreign missions since the war began. The China Inland Mission, of which I am the home director for Great Britain, received \$125,000 more in the past year than the year previous, this amount providentially being just the sum needed to overcome the difference in silver exchange, thus giving the year's income an equal buying power in China with that of the previous year. How gracious of our Heavenly Father to send us just the extra amount required."

Dr. Holden does not look for any marked social changes in England after the war more than already have been effected, or are in process of being effected. In one direction, however, he thinks, there will be a considerable change. Thousands of one-man businesses have been closed up in Great Britain because of their owners going to the front. These businesses, he believes, will in most cases never be reopened.

The British Government as at present con-

stituted he considers more democratic and more responsive to the will of the people than the government of the United States, inasmuch as it has no fixed tenure of office, whereas our system puts the ruling administration in power for at least four years.

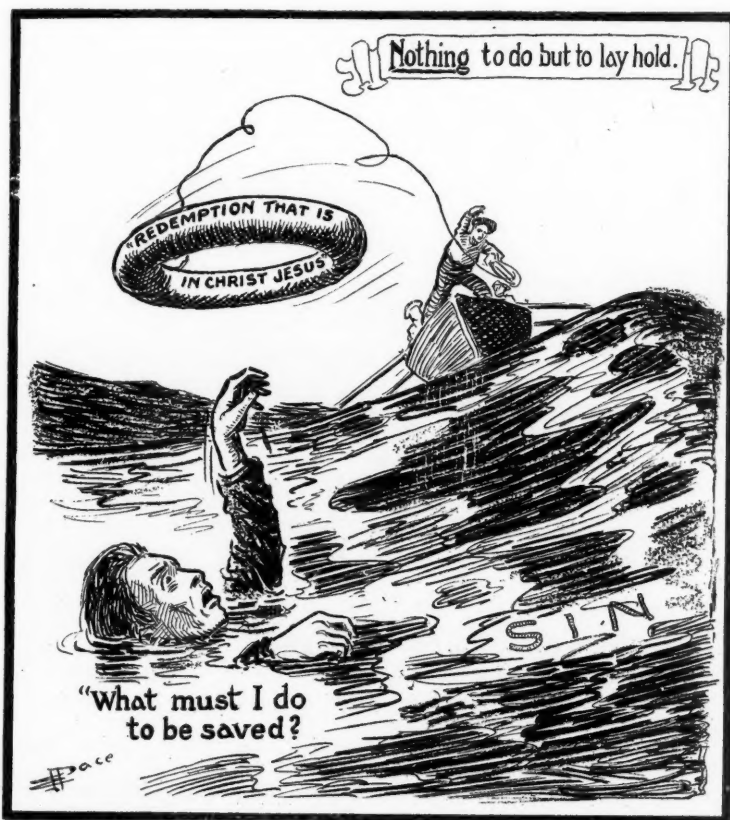
Speaking of prominent men in England who are Christians, he said that two of the foremost labor leaders, Mr. Arthur Henderson and Mr. Brace, are very earnest and devout Christian men, and furthermore, that the labor leaders who are not Christians are nearly all men of moral vision and moral passion and on the whole, men of more character than the leaders of the other political parties.

Of the many others in high places who are Christians he named Premier Lloyd George, Sir Joseph Maclay, minister of shipping, Sir Donald McLean, chairman of exemption boards, Admiral Sir David Beatty, who de-

clared that England's only hope of victory lay in a revival of prayer, Sir William Robertson, commander of the home forces, Sir Douglas Haig, Sir Frederick Horne, Lord Cavan and other military commanders.

Dr. Holden believes that after the war we are likely soon to see the development of the confederacy of the ten kingdoms indicated in Daniel's prophecy. He thinks also that following the war Germany and Russia and perhaps Japan will ultimately come together.

He expressed a deep sense of gratitude that he had been enabled to visit the Institute which, he said, embodies in a wonderful degree Mr. Moody's work for the Lord. He regarded the privilege of addressing so large a number of young men and women soon to be scattered throughout the world in the Master's service as one of priceless value, the memory of which would always be most precious to him.



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Young People's Society Topics

October 6

All for Christ—Our Money

1 Timothy 6:8-10; 17-19

It is impossible to be "all for Christ" without reckoning in our money. Money represents time and effort and energy expended. It comes as a return for the investment of life. It is part of us. How then can one be "all for Christ" apart from the proper use of money. A life of devotion to Christ apart from the devotion of our money for Christ is very vague, yet this type of devotion is quite prevalent. Possibly this arises from lack of knowledge or want of thought. Education and training are necessary at this point. Here is the opportunity for our Young People's Societies to do a great piece of work. It is well nigh impossible to over-emphasize the importance of this. When a Christian is instructed and led to interpret life in terms of stewardship, a radically advanced step has been taken.

Our money for Christ means the awakening and maintenance of interest in Christian work. It enlarges our vision, broadens our sympathies, and increases our capacity to receive and enjoy. Give to missions and you will enjoy the reading of missionary literature. Adopt a missionary, undertake his support and the land in which he labors will become a new country to you.

Our money for Christ means spiritual prosperity. It gives a business tone to the spiritual life thereby delivering it from shadow and vagueness, and brings it into the realm of reality. Many a Christian man has maintained his spiritual life at concert pitch amid seasons of stress and pressure because of careful attention to this matter of giving. It is a channel through which the soul expresses its worship and praise.

Generous giving and answered prayer are the two things that make God real to human hearts and bring triumphant joy into human experience. The angel said to Cornelius, "Thy prayers and thine alms are come up for a memorial before God." Prayers and alms. What God hath joined together let no man put asunder. Generous giving, the sense of stewardship, acts as wings to prayer. The man who gives from the depths of his pocketbook, can pray from the depths of his soul.

October 13

Weak Points in Our Society To Be Strengthened

1 Chronicles 28:1-10

Such a topic as this demands preparatory work on the part of the executive committee. A wise leader should be in charge. As a business expert looks for defects and suggests remedies, so should the committee act in view of this meeting. The weak points of our work in general are these:

1. The low plane of spiritual living and the lack of spiritual interest. The remedy for this is seen in such Scriptures as Titus 3:5 and Romans 12:2. Conformity to the world can be prevented only by the renewing of the mind in the things of the Spirit. Apart from this there will be a ready adoption of worldly standards and the Society meetings will deteriorate into an entertaining or a time-killing affair. "Comrades of the quiet hour" should plan to put an intelligent and well directed emphasis on the value of "The Morning Watch" as a preventive against degeneration of spiritual life and activity.

2. Another weak spot in our Young Peoples' work is the matter of leadership, especially leadership in the regular meetings, business or devotional. Sameness or the tendency to become mechanical is always present. Careful thought and prearrangement will strengthen against this prevalent weakness. Avoid ruts. The only difference between a rut and a grave is the matter of depth. Praying and planning will lift us out of the ruts.

3. An indefinite purpose or aim is another weak spot. How shall we strengthen our work at this point? By concentrating upon essential things and making all our activities contribute to these chosen ends. The difference in our young peoples' organization is the difference between a broom and a bayonet. The broom has a hundred different points, the bayonet has one. There is much more force in the latter than in the former. Let your Society be both pointed and powerful.

4. Sailing in shallow waters is another weakness. Get out into the deep waters of sacrificial service. Support a missionary in the field, organize a mission band, plan for visitation work in jails and hospitals. Such lines of activity will deliver from self-centeredness, which is the bane in many of our organizations.

October 20
Christian Citizenship
Isaiah 62:1-7

We must first distinguish between "Christian Citizenship" as it is usually understood, and personal salvation. In the order here mentioned, the first shall be last and the last first. Christian citizenship is generally regarded as outward conformity to the right laws of city, state and nation, including an active interest in securing the right men to represent the people in the various law-making bodies. Personal salvation is not merely that but in addition it is the reign of Christ in the heart.

Christian citizenship as here viewed is everywhere desirable and necessary. It endeavors to take the city out of the hands of men who are selfish politicians and put it into the hands of trustworthy men. This is a most valuable service to any city or community, and merits the support of all good people.

Again it seeks to educate the people in the duties of citizenship, thus enabling them to use the agencies at their disposal for the betterment of conditions. Splendid books based on studies of actual conditions have been provided at nominal cost, through the reading of which thousands of people have been interested and instructed in the matter of human welfare and social reconstruction. Furthermore, Christian citizenship devotes itself to the reform of moral as well as political wrongs in the community. The abolition of the saloon, and the welfare of child life, are here mentioned. Credit must be given for all the agencies set in motion and all the good things achieved in the name of Christian citizenship.

The church of God has espoused this work, is indeed the mother of it. Proper adjustment and emphasis in relation to Christian fundamentals will always be necessary. Social reconstruction undertaken in the name of Christian citizenship must have for its proper foundation the individual regeneration and the power of the divine redemption. New and improved conditions in our cities and communities are not the new birth, but the results of it issuing from the lives of men who touched with the divine love and fire are leading companies of willing people in the warfare against sin. This work because of its reality and value makes a strong appeal to our young people and must have a hearty response.

October 27
Latin America's Need of Christ

The republics of Latin America comprise the whole of the Western Hemisphere south of the Rio Grande; an area of eight and one-half

million square miles, containing a population of approximately eighty million souls. Of these, about one-fourth are whites; a little less than one-fourth are Indians, and the remainder are of mixed blood.

Dominated for nearly three centuries by the tyrannical rule of Spain and the Roman church, about one hundred years ago the whole of Latin America established its independence of its European masters.

While the Roman church has held the undisputed right of way, what are the conditions that confront us today?

1. Appalling illiteracy. For example:

Argentine Republic	50 per cent
Chili	60 per cent
Bolivia	80 per cent
Brazil	85 per cent
On up to—Guatemala.....	95 per cent

Compare with this the United States. The most illiterate state in the Union is Louisiana, due to the vast number of negroes in the population. But the illiteracy of Louisiana is but 16 per cent.

2. Widespread immorality.

The fact that the percentage of illegitimate births ranges from 30 to 75 per cent, as in Ecuador, indicates how alarming is the disregard of the marriage relation, and for this condition of affairs, the church of Rome must bear the major portion of responsibility.

3. Almost universal infidelity among the educated classes.

Thinking men and women of Latin America are unable to sanction any longer the gross superstition and soulless ritualism of the Roman church, and while nominally they hold membership in the church, agnosticism prevails among them.

Only one person out of six hundred and twenty-seven in Latin America belongs to an evangelical church. Thirty-one missionary societies are at work in Latin America, with a total foreign staff of 2,143, which includes wives of missionaries.

For one hundred years and more, Latin America has viewed with distrust the United States of America, but within the last ten years relations have greatly improved, and the importance of the work of the Protestant missionary is more fully appreciated by leading Latin Americans than ever before. The hour of our supreme opportunity has come. Latin America must have the chance to know the Christ of the Gospels in His power to illumine, to cleanse, and to free the souls of men.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

October 13

Abram's Generous Treatment of Lot Genesis 13:1-11; 14:14-16

Golden Text:—"A friend loveth at all times, and a brother is born for adversity." Proverbs 17:17.

I. Abram and Lot Return from Egypt (vv. 1-4).

Abram went into Egypt because of a famine. No doubt the famine was sent in judgment for the sins of the people, but also for Abram's sake. He needed the graces of his heart developed. He needed to be taught the weakness of his own heart, and the faithfulness of God. Abram failed. In the midst of his trials he went off to Egypt without God's direction, where he got into trouble. Abram by prevarication deceived the king, but as soon as the truth was known he was thrust out. Though Abram had declined from the pathway of faith, he had the good sense to go "unto the place where his tent had been in the beginning, where the altar was." This Egypt experience was a loss spiritually, to Abram, though he became rich there.

II. Abram and Lot Separate (vv. 5-11).

The goods of both Abram and Lot greatly increased. When they attempted to settle down, trouble arose between their herdsmen. This is the first record of trouble between relatives over financial matters. Riches often interfere with friendship. They engender greed and selfishness in men and kindle jealousy and strife between men. For the chosen of God thus to quarrel is utter folly and criminal, especially when the enemy of the Lord's people looks on: "The Canaanite and the Perizzite dwell then in the land" (v.7). Abram's behavior is a fine example of the art of living together peaceably. The disgraceful situation was relieved by a generous proposition from Abram. Lot was allowed his choice, and though he owed all to Abram, his selfish heart caused him to grasp for the best. Lot's action shows that his stay in Egypt was ruinous to him. Perhaps he chose the plains of the Jordan because of their resemblance to Egypt. One cannot go into Egypt without being affected by it. This was a fatal choice for Lot. Though he for awhile prospered, it was an expensive undertaking for him. Lot with all his goods was taken away when the confederate kings came against Sodom. He is an example

of one saved so as by fire (1 Cor. 3:11-15). He set his affections upon earthly things, and the time came when he had to separate from them. The world and its lust pass away, but he that doeth the will of God abideth forever (1 John 2:15-17). Lot was not wholly corrupt; he was a man who allowed the world to get the better of him. Once his money and his family were in Sodom he simply endured the wickedness, longing to escape from it (2 Pet. 2:6-8).

III. Abram Delivers Lot (Gen. 14:14-16).

Though Lot's trouble was the result of his selfish choice, Abram's magnanimity of soul expressed itself by taking up arms to deliver him from the oppressor. This was because Abram was a man of faith. While Lot suffered from his evil choice, Abram was greatly prospered. He grew rich in temporal things, while at the same time he was rich toward God. It were much better to have God and a poor piece of land, than a rich piece of land without God. When Lot was involved in the ruin of his sad choice Abram had the power to deliver him. Unsought he came to Lot's rescue. Abram's whole life shows that those who make obedience to God first get the needed worldly gain (1 Kings 3:5-13; Matt. 6:33).

October 20

Abraham Giving Isaac to God Genesis 22:1-14

Golden Text:—"I will give him unto the Lord all the days of his life." 1 Samuel 1:11.

I. Abraham Tested (vv. 1, 2).

God does not tempt men to sin (James 1:13), but subjects them to most rigid tests to prove them. In the treatment of Abraham we have a supreme example. God tested Abraham, not Lot; Sodom tested Lot. God tests the man who is proof against the tests of Sodom. God had promised Abraham an heir through whom blessings were to come to the world. For many years his faith was sorely tried in waiting for its fulfilment. At length his heart rejoiced in the realization of that hope. In the lad in the patriarch's tent were wrapped Abraham's hopes of the future when his seed should be as the stars for multitude. His was no ordinary expectation. The human affections and hopes were, no doubt, included; but a new nation was to spring from him, and Isaac was the sole link making the connection.

Then, too, he saw the coming Redeemer for "Abraham saw my day, and was glad" (John 8:56). It is only as we thus see all that Isaac meant to his father and God's purpose for the future of the world, that we can really appreciate the crucial test that came to Abraham. A test in some sense similar comes to many Christian fathers and mothers. God is calling for sons and daughters to be offered on the altar of His service. The test is sometimes terrific, as some who have given up sons and daughters for the mission field can testify. It is only as God is known as the Almighty (Gen. 17:1) that ability is given to give them up.

II. Abraham Standing the Test (vv. 3-10).

1. On the Way (vv. 3, 4). Abraham promptly obeyed. There was neither hesitancy nor arguing. At God's call Abraham said, "Here am I" (v. 1). He could not say "No" to God. Early in the morning he was on the way to the place of which God had told him.

2. "Abide ye here" (v. 5). This testing experience was too sacred for human eyes to gaze upon. How like the words of Jesus in Gethsemane, "Tarry ye here." When Abraham said, "We will come down again to you," he spoke sincerely, for he believed that God would give him Isaac back from the dead (11:19).

3. Isaac Bearing the Wood upon Which He is to be Offered (vv. 6, 7). This reminds us of Christ bearing the cross on the way to Calvary. Isaac must have been now a young man. He did not resist nor cry out but graciously submitted, showing that he was making a willing sacrifice.

4. The Angel of the Lord Calls (vv. 8-12). At the critical moment when Abraham's hand had lifted the gleaming blade to make real the offering, God interfered. God did not want human sacrifice as a burnt offering, but he wanted Abraham to give up to Him his best, the surrender of his will to Him. God is always pleased with submissive obedience, "To obey is better than sacrifice."

III. God Will Provide Himself a Lamb (vv. 13, 14).

Just behind Abraham was a ram caught in a thicket by his horns. Him Abraham offered instead of his son. In the words "God will provide himself a lamb" (v. 8) we have the whole of redemption outlined. God has provided the costly sacrifice of His Son to satisfy Himself. The Lamb of God was God Himself. Salvation begins and ends with God. Let us write "Jehovah-jireh" over the place of every sacrifice in life. Since He has provided the Lamb of salvation, even when we were sinners, through Him He will now freely give us all things. Whatever may be our need, danger, sorrow, or loss, the Lord will provide.

October 27 Isaac's Marriage to Rebecca Genesis 24

Golden Text:—"Let not mercy and truth forsake thee: So shalt thou find favor and good understanding in the sight of God and man." Proverbs 3:3, 4.

I. Abraham's Solicitude for a Wife for Isaac (vv. 1-9).

He knew that Isaac's success in life would much depend upon his wife. For Isaac to have an idolatrous, Canaanitish wife would be fatal to his posterity, would subvert the plan of God as expressed in His covenant with Abraham. It would have been perilous to Isaac himself. To have married a woman in that land would have made him in a sense an heir to the land through marriage, and would have tended to divert his mind from the heirship through the covenant promise.

1. The Servant's Oath (vv. 2-4). Abraham committed to his trusted servant the matter of securing a wife for Isaac; therefore, he made him swear that he would go to Abraham's country and kindred to get a wife for him. He doubtless regarded his servant more competent to select a wife than Isaac was to select one for himself.

2. The Extent of the Servant's Responsibility (vv. 5-8). Before the servant would take the oath he must have clearly defined the extent of his responsibility. If the woman would refuse the invitation, the servant would be clear of responsibility.

3. The Servant's Helper (v. 8). Abraham assured him that God would send His angel to make the mission successful. The servant found this to be true. God sends His Holy Spirit to make the message of the minister successful.

II. The Servant's Obedience (vv. 10-49).

1. He Took Ten Camels (v. 10). These were to carry presents to the bride, and to conduct her and her companions back to his master.

2. His Prayer for Guidance (vv. 12-14). He asked that the Lord would guide him to the woman He had chosen for Isaac.

3. His Prayer Answered (vv. 15-27). Before he had done praying, the answer was realized to be in the process of fulfillment, and the answer was according to the request.

4. The Servant's Message (vv. 33-49). The Lord had prospered the servant's way. He was now face to face with Rebecca. Supper was ready, but the delivery of his message was more important to him than eating when he was hungry. He said, "I will not eat till I have told my errand." (1) His master was rich (v. 35). All the riches of heaven, God the Father has given to Jesus Christ His Son. (2)

Opportunity was given to Rebecca to become the wife of Isaac (v. 49). He not only gave the opportunity, but he urged her to accept the invitation.

III. Rebecca's Relatives Begging for Postponement of Action (v. 55).

They did not object to her going sometime, but they desire that she postpone action for a time. Even though she had a pressing invitation to become the wife of a rich young man, her brother and mother tried to delay action. What folly to remain and water sheep when she had the opportunity to become the wife of a rich man's son!

IV. Rebecca's Glorious Decision (v. 55).

The servant insists upon a decision. When the decision was referred to Rebecca she said, "I will go." Good judgment would not allow her to refuse, nor delay.

V. The Meeting of Isaac and Rebecca (vv. 64-67).

Isaac was waiting for the return of the servant with the woman who was to be his wife, Isaac was joined to her in marriage, loved her, and was comforted in her after his mother's death.

Interpretation: 1. Abraham represents God 2. Isaac, the only son, represents Christ. 3. Abraham giving of his wealth represents God's giving all things into the hands of Jesus. 4. The servant represents the ambassadors of Christ, whose business it is to extend the invitation to become the Bride of Christ. 5. The angels represent the Holy Spirit who guides and gives success. 6. Rebecca represents the church. 7. The meeting of Isaac and Rebecca represents the meeting of Christ and the Church in that time when He shall come for His own.

November 3

Appetite and Greed

Genesis 25:27-34

Golden Text:—"Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." 1 Corinthians 9:25.

I. Boys with a Difference (v. 27).

Esau and Jacob were in decided contrast. They differed in appearance and disposition. Esau was a cunning hunter, a man of the field. Jacob was a plain man, dwelling in tents. They were born that way. Every child born into the world possesses a peculiar bent which we call individuality. No two are exactly alike; even twins like Esau and Jacob. The wise parent, the wide-awake teacher, the educator, seeks diligently to discover that peculiar individuality, and to give it direction according to the laws of its own being. This bent is the basis of character. Neither Esau nor

Jacob is an ideal personality. Both are selfish.

II. Parental Favoritism (v. 28).

Isaac loved Esau because he did eat of his venison. He ought to have loved him because he was his son; but it is a sad commentary upon a father that his love for his son had such a sordid basis as that of his stomach. Isaac, however, was like many today whose love is secured through their appetites. Rebecca loved Jacob, though we are not told why. Perhaps it was because of his cunning. In this respect he was like his mother who practiced craftiness to a finish on her husband. Cleverness is a bond which strongly binds together many people. Many hold the respect of their friends because of their shrewdness, irrespective of their moral qualities.

III. A Birthright Sold (vv. 29-34).

1. Esau's Profanity (Heb. 12: 16, 17). He sold his birthright for a bowl of pottage. The birthright was the right of being at the head of the patriarchal family, a position of honor and influence, as well as being the inheritor of a double portion of the father's estate.

This being a gift of God should not be despised. He came from hunting, physically exhausted. In this moment of distress he thought only of that which promised immediate satisfaction. He was willing to relinquish all claim upon the future if only his present desire could be gratified. A profane person is one who for the enjoyment of the present will forfeit all claim upon the future. He would gladly gain both worlds, but seeing that mess of pottage he lets go of the future for the present. Swearing is profanity, but not the most common. To be under the sway of appetite is to be profane. What profanity about us! For a moment's sinful pleasure men and women are throwing away innocence, happiness, and their souls, eternally. This is most serious, for acts are irrevocable.

2. Jacob's Cunning. It was right that Jacob should have the birthright, for it was according to God's plan which had been announced (v. 23), but his scheme to get it is to be condemned. He took advantage of his brother's weakness to drive a sharp bargain. The same thing is practiced when under the force of necessity unlawful interest is exacted, or property is bought under the price because one is obliged to sell. To get rich at the expense of another is to practice Jacob's sin. Modern competitive business methods to a decided extent are of this type. Let each one ask, "Is my name Jacob?" The end never justifies the means. God said that the elder should serve the younger. It was His plan that Jacob should be at the head, and God was able to bring His own plans to pass.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

October 13

Abram Helping Lot

Genesis 13:5-11; 14:14-16

"And Lot also who went with Abram" (v. 5).

It is fine when young men and older men can be associated in life's work. The younger get the benefit of the wisdom and experience of age, while the older must feel the stimulus of youthful ambition.

"The land was not able to bear them" (v. 6). Sometimes there is embarrassment and loss through prosperity. Ofttimes families have lived together in love and unity until the abundance of possessions through business success has furnished a basis for jealousy and undue personal ambition. When family love and sympathy is lost through business success, then success means failure, for love and sympathy are the great things of life.

"There was a strife between the herdsmen" (v. 7). The influence of strife passes beyond those immediately concerned. The ill temper between the herdsmen of Abraham and Lot not only brought confusion and riot out on the pasture plains, but cast a shadow of unrest in the tents of their masters. Then too the Canaanite and the Perizzite who dwelt in the land saw in strife the weakening of the protective forces of Abram and Lot. No doubt there was rejoicing in heathen camps over the strife mentioned. Nothing rejoices the world more than strife among Christians.

"Let there be no strife . . . for we are brethren" (v. 8). Abraham had the right estimate of values in life. He counted brotherhood and good feeling as the main thing in living. The spirit which Paul enjoins in 1 Cor. 6:1-8 shines out in Abraham's life.

"Is not the whole land before thee" (v. 9). Abraham had such deep consciousness of God that he would not contend selfishly for material things. Abraham was a star-gazing man, and so did not over-estimate the importance of earthly areas. For the sake of peace Abraham would take what was left by others. Abraham thus showed himself a true child of God (Matt. 5:9). He had the spirit shown in the prayer of Habakkuk (Heb. 3:17-18).

"And Lot lifted up his eyes" (v. 10). Lot looked in the wrong direction. He beheld the valley of the Jordan when he ought to have been looking into the eyes of Abraham, measuring the love that was there, and the value of continued fellowship. Then he would have said, "Uncle Abraham, make your choice first" or "Let us incorporate under the one firm of Abram & Co." This would have averted the awful tragedy that is described in Genesis 19:30-38.

"So Lot chose him all the plain of Jordan" (v. 11). Lot put material prosperity first in life, and in so doing began a course which landed him in the heart of heathendom. Ceasing the separated life, he lost his place in the movement of God for world holiness.

"When Abram heard that his brother was taken captive" (v. 14). Abram was a man of peace, but no pacifist, when injustice was taking place about him. A bunch of kings seemed disposed to spread "Shinar Kultur." Abraham took issue with this ambition.

"He led forth his trained men" (v. 14). Abraham believed in preparedness in a world where oppression is rampant. He had 318 men trained for protection of his rights. This was not a standing army, but "a citizen soldiery."

"He divided himself against them by night" (v. 15). Abraham was a strategist. He knew how to make the most of a small army. The wisdom that he used came from God. He must have killed some men that night, but he was not a murderer, but an executioner of the enemies of God.

"He brought back all the goods and . . . his brother Lot" (v. 16). Abraham won a complete victory with the proper reprisals. The concluding verses of the chapter reveal Abraham's loyalty to the honor of God. He would take no pay for his military service (v. 22). As the father of the faithful, he paid tithes to Melchizedek, the King of Salem, furnishing suggestion that the children of Abraham by faith should still pay tithes, but to him who is "a Priest forever after the order of Melchizedek."

October 20

Abraham Giving Isaac to God
Genesis 22:1-14

"God did prove Abraham" (v. 1). Abraham had been many years in the school of faith. There had been some mid-term examinations, and Abraham had not graded very high, for he had gone to Egypt, under trial of famine, and had passed Sarah off as his sister when he felt himself in personal danger. The final examination is on. The hardest test that God could furnish is given, and Abraham passes with 100 per cent faith.

"Take now thy son, thine only son, whom thou lovest" (v. 2). The test was stated in the most comprehensive and heart-searching way. As if it were not enough to say, "Thy son," God says, "Thine only son," and then "Whom thou lovest," and then "Even Isaac." No student in the school of faith has ever been con-

fronted with a more bewildering demand, for God's command seemed to reverse all the promises of the years.

"Abraham rose early in the morning" (v. 3). Abraham's faith shines out in his immediate obedience and in his leaving all difficulties and results with God. He was sure that he had understood God correctly, and then started to obey immediately. This is true faith. It all centered on that "which God had told him."

"On the third day Abraham lifted up his eyes" (v. 4). Abraham's test was protracted. For three days he traveled, and for three nights lodged on the plains with the awful issues of obedience before him, and then came the very acme of trial, when he saw the mountain where his altar must be built.

"Abide ye here . . . I and the lad will go yonder . . . we will worship and come again" (v. 5). This verse shows the secret of Abraham's calmness. He was not attempting to deceive his young men when he said, "We will worship and come again to you." God had told him concerning Isaac, "I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Gen. 17:19). This meant that, whatever was to happen on the distant mountain, Isaac must come back alive. Abraham had the faith that should Isaac burn to ashes on the altar, God was "able to raise up even from the dead" (Heb. 11:17-19).

"They went both of them together" (v. 6-8). Isaac did not share his father's knowledge of the test that was coming. He was puzzled by the absence of the lamb for the sacrifice; but he had faith in his father, even as his father had faith in God.

"Abraham built the altar there . . . and bound Isaac, his son" (v. 9). With closed eyes, we can see a moving picture of what took place on Mount Moriah, the place of the future temple. We see Isaac helping to build the altar, and, with a wondering awe, gazing upon his father. The supreme moment comes. There is not the struggle of an old man overcoming the strength of youth, but we rather see father and son locked in the embrace of love, and bending in prayer by the altar they had built. Then, to guard against involuntary struggle, Isaac is willingly bound.

"Abraham stretched forth his hand, and took the knife" (v. 10). What faith! Abraham has gone the whole distance. His arm is lifted. The deed, so far as his thought goes, is done. Abraham has offered his son.

"The angel of Jehovah called unto him" (vv. 11, 12). God was satisfied with Abraham's test. The angel of Jehovah is here identified with Jehovah, and it is God who speaks. The man who can trust God to such a limit is fitted to be the father of the faithful.

"Abraham lifted up his eyes" (v. 13). When God speaks, men should look as well as listen. Abraham heard God, and also saw God's provision for the sacrifice, "a ram caught in the thicket by his horns."

"Abraham called the name of the place Jehovah-Jireh" (v. 14). A solemn lesson is furnished for all time by the experience of Abraham. He who in obedience to God goes onward to the mount of sacrifice will find God there, and will come back with a new experience and a new name for the place of trial—"Jehovah-Jireh." "In the mount of Jehovah it shall be provided."

October 27

Isaac and Rebecca

Genesis 24:57-67

"We will call the damsel and inquire at her mouth" (v. 57). No sweeter love story is to be found in all literature than the marriage of Isaac and Rebecca. Devotion to God and prayer pervades the whole narrative.

"Wilt thou go with this man" (v. 58)? Rebecca was a willing bride. She had not seen her lover but she had seen his servant and messenger, and had beheld his precious gifts. So does Christ win His bride, the church. We have the gracious ministry of the Spirit. We have the gifts of the Saviour "Whom not having seen ye love" (I Pet. 1:8).

"Let thy seed possess the gate of those that hate thee" (vv. 59, 60). The family of Rebecca pronounced a blessing upon her. The future was to witness the multiplication of her posterity and their triumph over all opposition. Great things are promised those who constitute the bride of Christ.

"Rebecca rose . . . and followed the man" (v. 61). Under the guidance of Eliezer, Abraham's servant, Rebecca made her journey. All provision was made for her. Nothing was asked but her willingness to go to the bridegroom. Her journey was enlivened by the blessed hope of the coming nuptials. This too is a picture of Christ's dealing with those who constitute His church. All things are provided, and the Holy Spirit is our Guide.

"Isaac came from the way of Beer-lahairoi" (v. 62). Isaac had a goodly dwelling place. "Beer-lahairoi" means "The well of the living and seeing one" (Gen. 16:13, 14). The bridegroom of the church has a lovely dwelling place.

"Isaac went out to meditate in the field at the eventime" (v. 63). How delicate the touches of description here. Isaac was waiting longingly for his coming bride. He went out "to meditate" or to think about life and its meaning and its coming joys. Meditation makes character strong. Meditation is too much a lost art. Half the things we read would

be better unread, and the time devoted to thinking and correlating the things we know.

"He lifted up his eyes . . . and Rebecca lifted up her eyes" (vv. 63-65). What a glad moment in the experience of two souls. Isaac swept the plain with his vision and "Behold there were camels coming." Rebecca saw Isaac, and, surmising him to be her lover, prepared to meet him. It will be a supreme moment when Christ and His church shall meet in that great future day when He shall come forth to meet His own, and when with resurrection joy we shall behold Him.

"The servant told Isaac all the things that he had done" (v. 66). Eliezer reported a successful journey. He had gone into the far off land to secure a bride for his master's son. The securing of that bride meant success. We do not hear complaints and charges of non-success because Eliezer did not bring back Bethuel and Laban and all the uncles and aunts of Rebecca. He went for a bride, and a bride he secured. This ought to have some lesson for those who insist that the work of the Holy Spirit in this age is a failure unless all humanity is won to Christ during the gospel age.

"And Isaac brought her into his mother, Sarah's tent" (v. 67). Nothing more beautiful and comprehensive could be written as the closing words of Isaac's youthful love story. The tent had been lonely since the mother's death. Rebecca came to fill a vacant place, and to shed the radiance of happiness in a shadowed home. The story of a manly devotion is told in the single phrase concerning Isaac—"He loved her." The largest praise of Rebecca's wifely ministry is told in the words, "Isaac was comforted after his mother's death." A good son makes a good husband. The ministry of a loving wife heals the wounds of bereavement, and drives away the shadows that fall from the hovering wings of death.

November 3 Appetite and Greed Genesis 25:27-34

"And the boys grew" (v. 27). Two boys, born of the same parents, and born at the same time, were entirely different in disposition, and developed along entirely different lines as to spiritual ambition. Science and philosophy have no explanations of a satisfactory nature to offer. Some day we may know more about the mystery of life. So far as heredity goes, there were those in the ancestral line who loved both the field and the tent.

"Now Isaac loved Esau because" (v. 28). It is proverbial that the road to a man's heart is through his stomach. This was evidently true in the case of Isaac who developed a special love for Esau "because he did eat of his venison."

"But Rebecca loved Jacob" (v. 28). Jacob was not of an effeminate nature as his vigorous life career shows; but he was a man of strong home instincts, and considerable of a mother's boy in that he shared the duties of home life.

"Jacob boiled pottage . . . Esau said to Jacob, Feed me" (vv. 29, 30). The natural outcome of such a situation would have been that Jacob would have served the appetizing stew to his hungry brother, and that Esau, grateful for his kindness, would have gone his way. It was a simple situation, where supply and demand confronted each other, but complications arose that made the incident a character test of two men.

"Jacob said, Sell me first thy birthright" (v. 31). This demand reveals more than a bargaining spirit in Jacob. It is a revelation of his religious instinct and spiritual ambition although marked by evil. Jacob had doubtless learned from his mother that he was to have the birthright or standing of an oldest son, and that the Messianic covenant would be perpetuated through him. It was right for him to believe this, but wrong for him to try to assure it by a hard, unbrotherly deal. His conduct is in striking contrast with that of David, who, though knowing that he should be king of Israel, utterly refused to lift his hand against Saul to hasten his own advancement.

"Esau said . . . What profit shall the birthright do to me?" (v. 32). This remark reveals the unspiritual nature of Esau. He cared nothing for the Messianic promise given to Abraham and Isaac. The thought of having a place in a line of race development that would bless the world meant nothing to him when there came upon him the sense of hunger, and when the odor of Jacob's cooking came to his nostrils. So a strong man who had enough flesh and reserve power to last him for days, throws up his hands at the first pang of hunger, saying, "Behold I am about to die; and what profit shall the birthright do to me?" God could do nothing with such material for the spiritual welfare of the world. Esau was a form of moral metal that would not take temper, so there was no course but that he should go to the scrap-heap.

"Jacob said, Swear to me first, and he swore unto him" (v. 33). Jacob was bound to make the matter sure, but in the very attempt he gave Esau a chance to think, and thus made the infamy of Esau's sale all the deeper.

"Esau despised his birthright" (v. 34). Esau will always stand as the type of a man who puts his bodily appetites above his spiritual interests, and in moral weakness refuses to sacrifice the present for the future. We find young Esaus in our colleges, and old Esaus among the world's business men.

For Sermon and Scrap Book

FOUR GREAT CONSIDERATIONS

1. The Consideration of Freedom: Consider the Ravens (Luke 12:24).
2. The Consideration of Purity: Consider the Lilies (Luke 12:27).
3. The Consideration of Faithfulness: Hast thou considered thy servant Job? (Job 1:18).
4. The Consideration of Holiness: Consider Him that endured (Heb. 12:3).

—E. C. Shute.

GOD AND JONAH

- A. God's Call to Jonah. 1:2.
"Arise, go to Nineveh, and cry against it."
- B. Jonah's Answer to God's Call. 1:3.
"He arose and fled to Tarshish from the presence of the Lord."
- A. Jonah's Call to God. 2:1-9.
"I am cast out." "I will look again toward thy temple." "I will pay my vow."
- B. God's Answer to Jonah's Call. 2:10.
"And the Lord spake unto the fish, and it vomited out Jonah."—H. G. Hamilton.

COVERED SINS

Two Ways of Covering Sins

- I. Man's Way. Prov. 28:13.
 1. Committing sin and covering it from human eyes.
 2. What man covers God uncovers at the day of judgment.
- II. God's Way.
 1. Covered by the Blood.
 2. What God covers will be covered in the sea of forgetfulness to be remembered, against us no more.

—W. C. Chafin.

GOD'S WORK ALL THROUGH

A Sermonette

"He which hath begun a good work in you will perform it until the day of Jesus Christ."
—Phil. 1:6.

My salvation is due, first of all, to God's choice of me, not to my choice of God. I do, indeed, choose Him, but because He first chose me. My love, my coming to Him, my yearning toward Him, are all to be traced to His love, His coming to me, His yearning toward me. He begins the work without my knowledge and co-operation. He carries it on with my knowledge and co-operation. I come to see His plan, to recognize its perfect beauty and benevolence. I, by faith, come into that plan, as a planet wheels into its predestined orbit, and begin in holy obedience to revolve about God, held in my place by the compelling force of His grace and love.—A. T. Pierson.

"IN EARTH, AS IN HEAVEN"

Matthew 6:10

- A three-fold revelation:
 - I. Revelation of Conditions in Heaven.
"As in heaven."
 1. Heaven a place. "In heaven." (John 14:2.)
 2. God's will is done there. Results.
 - II. Revelation of Contrasting Conditions on Earth.
 1. "Thy will be done on earth" indicates will not now done here.
 2. Reason: Satan; sin.
 3. Result: Sickness and sorrow, weeping and warfare, destruction and death.
 4. Only remedy for individual: Faith in Christ.
 - III. Revelation of Future Earth Conditions of Obedience.
 1. Guaranteed by His teaching disciples thus to pray.
 2. Method: Not preaching, or persuasion, but by power. Christ will come as King. (Ps. 2:6-9.)
 3. Before this, however, He will come for His saints. (1 Thess. 4:16-18; Rev. 22:20.)

—Lee W. Ames.

THE CHRISTIAN MINISTRY

Eph. 4:11-16.

- I. The Servants in the Ministry.
 1. Apostles.
 2. Prophets.
 3. Evangelists.
 4. Pastors.
 5. Teachers.
- II. The Work of the Ministry.
 1. The perfecting of the saints.
 2. The edifying of the Body of Christ.
- III. The Duration of the Ministry.
 1. Till we all come in the unity.
 - a. Of the faith.
 - b. Of the knowledge of the Son of God.
 2. Till we come unto a perfect man. Unto the fulness of Christ.
- IV. The Purpose of the Ministry.
 1. To establish in doctrine, as children.
 2. To guard against false teachers.
 3. To encourage speaking the truth in love.
 4. That we may grow up unto Him in all things.
- V. The Organization of the Ministry.

1. There is unity with the Head, even Christ.
2. Every member works.
3. Members work collectively.

VI. The Results of the Ministry.

1. Increase of the Body.
2. Edification of the Body in love.

—D. Van Dyke.

THE INEXHAUSTIBLE TREASURY

A Sermonette

"The inexhaustible riches of Christ."—Ephesians 3:8.

I once heard Dr. Rendell Harris read the chapter in which these words are found, and he read from his pocket Greek Testament, and gave his own translation. And I remember how, when he came to the above passage, he threw out his arms in a wide gesture, as he repeated the words, "the unexplorable wealth of Christ." We had a suggestion of a vast continent, not yet tracked out, with roads only here and there. We may have discovered the continent, we have not yet explored it. We have apprehended it, we have not comprehended it. Columbus discovered America; we are still exploring its illimitable resources. We have tasted and seen how gracious the Lord is; but there are the waiting wonders of an eternal feast. And that is how the life in heaven will never become stale.

Mr. Spurgeon used to be fond of telling how he once laughed when preparing a sermon—the only time he ever remembered to have laughed in so serious a business. He was preparing a sermon on Joseph; at least that was where he began; but everybody knows that no matter where Spurgeon began he had a short cut to Christ, and he quickly made the journey. He had drawn a picture of the colossal stores of corn in Egypt, every granary bursting with the abundance. There was a supply of corn for seven years. And there in the midst of his vivid conception Spurgeon saw a little mouse in one corner of a granary worrying itself to skin and bone in the fear that there wasn't enough to live on!

But I am afraid that believers in the Lord Jesus Christ, who have obtained access by faith into the granaries of grace, are often found worrying in the uncertainty as to whether the resources of grace are adequate to carry them through. "Shall I be able to stand?" they ask themselves in fear. "Can my sinful inclination be really conquered?" "Shall I really be perfected at last?" It is the fear of the mouse. Yes, there's corn enough in the granary! "Where sin abounds grace doth much more abound," and there is enough for all eternity. "Having loved His own He loved them unto the end." We shall never outlive our Saviour's love! It is a world which will never give up its last secret; it is the "unexplored wealth of Christ."—J. H. Jowett.

A LAY SERMON TO THE PULPIT

Don't peel the faithful few who stand by you, dear friend. They may not be perfect, but what would you do, and where would you be without them? After all, are they not pretty faithful to do as well as they do? Don't peel 'em. Don't skin 'em. Don't get behind the pulpit and blister the faithful few who are standing by you, but who you think should surpass even themselves in sacrifices.

There are several reasons why the pulpit is a very poor place for a scold. The first reason is, the people can't talk back. Those who are skinned can't tell why they were not at the mid-week prayer meeting; they can't give their reasons for doing or not doing what their dear pastor is peeling them for. Is it, therefore, just fair? Is it just a square deal? It is not brave. It is the opposite. A second reason is: to peel a man under such circumstances closes up the deeper approach to him. If it be true that the function of the shepherd (which is the meaning of "pastor") is to feed rather than fleece the flock, the little flock over which Christ has made him "pastor," why does he fleece them in his sermon or his other pulpit utterances? It closes the avenue of approach because the object of the peeling process feels he is not understood, and can not be by a fault-finder. There is a wall from henceforth between that pastor and his people. They may be polite to him; they may invite him to their table; they may continue to pay their weekly subscription, and stand by the church and by him. But fellowship, confidences, discipleship, the ideal between shepherd and flock, will never exist. The relation as a matter of fact will be largely a sham, a formality which begets in itself formalism—the very thing a pastor is sent to counteract.

Don't peel the people in public. A quiet little letter costs but a two-cent stamp. A call with this in view on the families of the average church of say five hundred members, can, at the rate of eight a day, five days a week, be compassed in three weeks. And that will tell. That will impress. That will do something.

Skinning people in public is a psychological blunder. It defeats itself. It deepens the crack in the flute, the chasms beginning to come in the church. Even the faithful mourn. It is the beginning of the impending eclipse.

Write a little letter. Make a little pastoral call. Have a little prayer. Encourage, strengthen, appeal, in the sacredness of the home or the office. If that does not win, peeling 'em certainly will not.

And who should not want to win?—"Central Advocate."

The men that move the world are the ones who do not let the world move them.—Selected.

GENESIS—THE LATEST VERSION

Respectfully dedicated to Prof. Haeckel, by
B. C. M.

They say that hidden in primeval slime,
A thousand million years before our time,
Some protoplasmic cells—just listen now—
First got their heads together; anyhow
A gas appeared; rose upward and revolved
A giddy whirligust, which soon evolved
A solar system, while it gayly whirled,
An' in the course of time this bloomin' world.

Now in this jolly world a learned ass
Discovered that the protoplasmic mass
Was carried upward by the vital gas,
And that is how creation came to pass.
There wasn't any hand or any mind,
Or conscious thought, or scheme of any kind;
The ooze contained the cell, the cell the plan,
The plan grew restless and the game began.
And just to contemplate that wondrous cell,
Containing things too numerous to tell—
Sun stuff, moon stuff, star stuff, plant stuff,
Dog stuff, cat stuff, any kind of stuff,
Brain stuff, mind stuff—ah! it is enough;
Just write on all creation "only stuff"
Discovered by the vast stuttiloquence
Of men with every sense but common sense.

What fools, indeed, to think that heaven and
earth,
Found in a mud hole their tremendous birth!
But please explain how came the mud hole
there?
How came the came to come? the question's
fair.

But if it was a protoplasmic cell,
Will some kind know-it-all proceed to tell
How came the thing to have so grand a spell?
(To me the cell is a tremendous sell.)

O mighty cell! Omnipotent old cell,
Omniscient cell, of which the sages tell;
Tremendous cell, progenitor of worlds,
And all the glorious universe that whirls
In boundless space; of everlasting laws
Of love, of life; the universal cause
Of all that was, or is, or is to be,
Let all the fools bow down and worship Thee.

—Ex.

A STARTLING EXPOSURE

"The Lord looketh on the heart," I Sam.
16:7.

The newspapers record the following as occurring in Cincinnati:

"Doctor, do you ever do anything for charity? I am an awfully poor woman and have heart trouble. Won't you please examine my heart with the X-rays free of cost?"

This plea was made by a poorly dressed woman to Dr. George Herrmann.

"Yes, I will examine you," said the doctor.

"But, doctor, I do not wish to take off my waist—you can make the examination without taking that off, can't you?" asked the woman.

"It would be better to take it off, but if you insist, leave it on," was the reply.

The X-ray machine began to crackle and the physician gazed at her heart. Happening to look a bit lower he was surprised to discover three \$20 gold pieces hidden in a chamois bag under the woman's garment.

"How is my heart, doctor?"

"Your heart is pretty bad," he vociferated. "You lied when you said you were poor. Take that money out of your waist and pay me \$5."

The woman nearly collapsed, but paid the \$5. Altogether she had about \$100.

QUESTIONS ON THE PRAYER LIFE

1. Has prayer been to me more a duty than a privilege?

2. Am I conscious of the presence of God when I pray?

3. Have I had power with God in prayer?

4. Have I had definite answers to prayer during the past week?

5. Have I really believed that God would answer my prayers?

6. Do I honor the requests of others for an interest in my prayers?

7. Have I been selfish in my intercessory prayers? (Have they been for God's glory, or for some advantage to myself?)

8. Does the element of adoration enter sufficiently into my prayers?

9. Has thanksgiving had its true place in my prayers?

10. Have I in my prayers made constant use of the promise of the Word of God?

11. Has my prayer life been hindered by any of the following things: Indolence, haste, irregularity, lack of definiteness, wrong time, wrong attitude, ignorance, insufficient preparation?

12. Has my prayer life been powerless because of disobedience, wrong motive, besetting sin or questionable practice?

13. Has my praying been restricted to certain stated seasons each day, or have I come to know from experience what it means to pray without ceasing?

14. Do I depend upon the Holy Spirit to help me in prayer?

15. Are my prayers offered only in the name of Jesus? "There is no other name."

16. Have I ever devoted my daily Bible study for even a month to letting the Lord teach me to pray—by His example, by His precepts, commands and promises about prayer?—"Daily Bible."

Foreign Mission Department

Young Men's Buddhist Associations have been organized in Ceylon and Japan to combat the religious work of the mission schools.

A native preacher forty-five years old wanted to learn geography. Upon being asked why, he replied that he wanted the names of more places to pray for.

Because it was organized in England, and because 100,000 Salvationists are bearing arms under the Allies, the Salvation Army in Germany has been wiped out of existence by an order of the Kaiser, its property confiscated and its members scattered. They have not been able to communicate with the London headquarters since the war started.

The war did not lessen interest in the Women's Foreign Missionary Conference at Northfield this year. The churches were represented as follows: Congregational, 273; Baptist, 266; Presbyterian, 115; Methodist, 97; Reformed, 84; Universalist, 47; Friends, 13; Episcopal, 10; Lutheran, 9; Disciples, 7, and the Moravian, Plymouth Brethren, Unitarian, Roman Catholic and Swedenborgian, each one.

The simple story of the Cross is the great power of God in India. It draws as nothing else can. Whole communities come in a body to the missionaries pleading to be given the vows of Christianity and to be admitted to the church. The missionaries are overwhelmed and are able to instruct only a small part of the multitudes thronging them. The Methodist Episcopal Church alone had at one time 150,000 probationers waiting to be instructed and received into membership.

Near the town of Luanza, Africa, some canyons and ravines of the mountains are so deep that the sun does not reach them until an hour after it has shone on nearby plains. The natives recognize a symbolic meaning in this and sing a song which, translated, is as follows: "Look out yonder the warm plains bathed in the morning sunlight—that's Europe, far away, kissed with the sunshine of life's good things. But contrast in here, our dark cold ravine with no belated sun awhile—that's Africa, the black den of black people who have not got their sun yet. But it's coming, oh yes, it's coming, and soon the symbolic sun will be over the range and then even our parabolic cocks will crow."

The women of India are to be greatly benefited in an educational way by the gift of Manarajah Kumar, one of the wealthy native princes. By a deed of trust, his entire estate is to be devoted to the education of women upon the best modern principles. Caste and creed will be no bar. A college building will be erected and also dormitories where the students may live, the ages being from five to eighteen years. The Maharajah himself was educated by English tutors in India. He has spent two years fighting on the battlefields of France.

Ginjire Katsuta was riding on the train in Japan after an unsuccessful expedition as an adventurer when he met the president of the Methodist Anglo-Japanese mission school. The outcome of this meeting was his registration at the school as a student, his acceptance of Christianity, and his graduation in 1892. He entered the business world and, through his shipping interests, became a multimillionaire. In 1915, hearing the roof of Goucher Hall needed repairs, he contributed \$5,000 for the purpose, and in 1916 he pledged a new college building to cost \$40,000, which amount was later increased to \$100,000 and \$5,000 added to erect a residence for the president on the campus. This is probably the largest gift of its kind ever made by a mission school graduate in Japan.

A hundred years ago there were not ten Christians in all China, today there are 300,000 and Chinese mission workers outnumber the foreign missionaries three to one. The native church, too, is awakening to the necessity of self-support and last year gave \$900,000 of the \$2,000,000 spent for religious work. However, this meets only a small portion of China's need. The population is 400,000,000 and at present 96 per cent are illiterate; there are only one hundred and fourteen American hospitals, and wages are unbelievably low. Many work for a cent an hour, and even skilled labor at the Hanvang steel works receives only from eight to twelve dollars a month. The province of Kwangsi has a population of 6,500,000 and the northwestern half, with one exception, is entirely unoccupied. This means twenty walled cities, more than six hundred market towns, besides thousands of villages without the knowledge of Christ.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

The Berge Sisters assisted at Tent Evangel, New York City, during the summer.

Nygren and Beckman assisted Rev. Homer Morgan in meetings in Contoocook, N. H.

Ray G. Swartzbaugh and Miss Gladys Jane Ditzell are now members of the E. DeWitt Johnston Party.

Joseph W. Hake reports blessings in his meetings, the last of which was a union tent campaign in Yonkers, N. Y.

Stanley M. Armstrong is associated in evangelistic work with Richard W. Lewis, the well-known children's evangelist.

J. H. Leonard will be associated with H. T. Crossley the coming season, beginning their first meeting at Alliston, Ont.

Arthur T. Hobson and Florence McGinnies recently married at Pasadena, Cal., will take up gospel work in southern California.

Frank A. Miller writes from Nanton, Alberta, Can., that they closed a meeting there with 125 public confessions of Christ, and says that there is great need of evangelism there.

M. F. Ham and W. J. Ramsay report a successful meeting at Blooming Grove, Tex., with a large number of professions, and reclamations. They next went to West Birmingham, Ala.

C. L. Dorris held a successful two weeks meeting at Duncan's Bridge, Mo., in August. There were several conversions and a genuine quickening of the general spiritual life of the church.

John M. Linden, who was associated with "Billy" Sunday in the Chicago and Duluth campaigns, is now engaged with the Salvation

Army in putting over their National War Service Fund.

Joseph Keating, Jr., writes that Evangelist Mitchell closed a successful campaign at Carrier Mills, Ill., with over 100 conversions. They next went to assist Pastor Buford, at Edwardsville, Ill.

Steve Burke and Harry Dixon Loes report making an evangelistic tour through the State of Mississippi, under the direction of the Presbyterian (U. S.) Board. Their last meeting was at Nesbitt.

H. P. Dunlop and wife closed their fifth meeting at Mullikan, Mich., where they were all summer. Dr. Dunlop was elected a director of the Interdenominational Association of Evangelists at the last conference.

F. A. Geisenheiner assisted by T. M. Hillhouse, and wife, conducted tent meetings in Fergus county, Mont., the past summer. With one exception, all of the recently formed Lewistown Presbyteries participated in the meetings.

Thomas and Brooks held a campaign at Laurel, Ia., beginning August 29, for two weeks, which resulted in 70 conversions on church night, and 16 decisions for Christ on the first call. Their next meeting was scheduled at Webster City, Ia.

P. H. McCarthy, superintendent of the Morning Star Mission, Joliet, Ill., recently presented to the trustees a report for the quarter. During the month of August, he reports 41 conversions, one of the best reports for August in the history of the mission.

Dr. M. B. Williams, who has been located for several months, at Camp Taylor, Ky., has been appointed by the Y. M. C. A. as traveling secretary of the National War Work Council. His territory will cover all the states from Pennsylvania to Utah. The army officers at Camp Taylor highly complimented Dr. Williams on the work done there.

Norman H. Camp has been conducting meetings in and about Chicago for some weeks. He supplied the pulpits of the Presbyterian churches at Rogers Park, Albany Park, and Roseland, and spoke to the boys at the Great

Lakes Naval Training Station on different occasions. October 27 he is to begin a series of evangelistic meetings at Highland Park, Ill.

Dr. Charles T. Wheeler has returned from France, where he went as a special envoy of the Salvation Army. He spent considerable time, both in France and England. He says the spirit of our soldiers is that of young men on a great adventure, and one is impressed with the idea of life and happiness, even in the face of all the carnage of war. He will continue to assist in the war fund drive.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

William Asher—Washington, D. C., War Work.
A. Lee Aldrich party—Oct. 6, St. Paul, Minn.; Nov. 17, South Dakota.
J. V. Baird—War work, Camp Funston.
Daisy Douglas Barr Party—Until Christmas, New York State.
Berge Sisters—October, Washington, D. C.; Oct. 20, to Nov. 8, Richmond, Va.; Nov. 10 to 29, Belleville, Pa.; Dec. 1 to 20, Shelbyville, Del.
W. E. Bilyeu—War work, Camp Cody.
F. J. Balmont—War work.
A. M. Bruner—War work, Camp Taylor.
John E. Brown Party—October-November, Shreveport, La., Houston, Tex.
D. B. Bulkeley—War work, France.
Steve Burke and Harry Dixon Loes—Oct. 6, Ethel, Miss.; Oct. 20, Mathiston, Miss.; Nov. 3, Courtland, Miss.; Nov. 24, Philadelphia, Miss.
Byron J. Clark Party—Oct., Polo, Mo.
H. C. Clase—War work, Camp Custer.
Harold R. Coffin—War work, France.
W. H. Collisson—War work, Hampton Roads, Va.
O. L. Cotterell—War work, Camp Sherman.
A. B. Davidson—War work, England.
John M. Dean—War work, Camp Fremont.
E. R. Dow—War work, France.
Dr. and Mrs. H. P. Dunlop—Oct. 6-20, Marion, Ill.; Oct. 20-Nov. 3, Brookfield, Mo.; Jan. 1-14, Marcellus, Mich.
L. L. Dunn—Oct., Stow and Sweden, Me.
John W. Erskine—Until Oct. 13, Lake City, Mich.
C. E. Faint—War work, Blue Ridge Camp.
Eric A. Fernlund—Sept. 19-Oct. 13, Big Springs, S. D.; Oct. 20-Nov. 10, Grantsburg, Wis.; Nov.-Dec., Valley, Neb.
A. J. Fitt—War work, Camp Logan.
Ely J. Forsythe Party—Sept. and Oct., Monroe, Mich.; Oct. and Nov., patriotic work; Nov. and Dec., Detroit, Mich.
R. W. Frary—War work, Camp Dewey.
S. G. Fraser—War work, McCook Field.
A. W. Gray—Oct.-Dec., Illinois.
S. D. Goodale—Oct. 20, Preston, Kan.; Nov. 17, Canton, Kan.
A. D. George—War work, France.
Roy Courley—War work, Camp Grant.
R. A. Hadden—War work, Camp Kearney.
Joseph W. Hakes—Oct., Stockport, N. Y.; Nov., Corona, L. I., N. Y.; Jan., Keyport, N. J.
Ham-Ramsey party—Oct., Hickman, Ky.; Nov., Brownsville, Tenn.
Herbert C. Hart—Until Christmas, evangelistic work.
E. C. Harding—War work, Chanute Field.
C. R. Haudenschield Party—Until Oct. 20, Fairfield, Neb.; Oct. 27, Prairie Center, Ore.; Nov. 17, Missoula, Mont.
R. G. Heddon—War work, France.
T. M. Hofmeister—Nov., Newell, W. Va.
J. E. Honeywell Party—Sept.-Oct., Peterboro, Ont.
W. H. Hudgins—War work, in training.
E. DeWitt Johnston Party—Oct., Goderich, Ont.

Loren G. Jones—War work, Camp Gordon.
P. H. Kadey—Oct., Port Huron, Mich.
F. O. Kelley—War work, France.
G. A. Klein Party—Oct., Wynne, Ark.
F. F. Leonard—War work, Camp Meade.
J. H. Leonard—Oct., Alliston, Ont.; Nov. 10, London, Ont., Can.
John M. Linden—Salvation Army Campaign, Oregon.
J. C. Ludgate—War work, Kelley Field.
E. P. Loose—Salvation Army, Central States.
Milford H. Lyon—War work, various camps.
A. R. Lytle—War work, Camp Grant.
A. S. Magann—Salvation Army, Wisconsin.
T. G. Makin—War work, Camp McClellan.
William McEwan—War work, various camps.
J. B. McMinn—War work, France.
W. C. Mealing and wife—Oct. 9, Lancaster, Pa.; Nov. 3, Millville, N. J.; Nov. 27, Pen Argyl, Pa.; Jan. 5, Reading, Pa.
C. E. Meyer—War work, Camp McArthur.
George E. Moody—War work, in training.
Earle Nafziger—War work, France.
P. C. Nelson—War work, Camp Custer.
O. A. Newlin—Oct. 20, Bellefontaine, Ohio.
J. A. Nipper—War work, various camps.
L. K. Peacock—War work, Camp Dix.
J. J. Pease—Oct., Plainwell, Mich.; Nov., Clarksville, Mich.; Dec., Palo, Mich.
L. F. Peckham—War work, Camp Kearney.
E. B. Pratt—War work, France.
The Prestons—Oct. 13, Grand Rapids, Mich.
W. A. Pugsley—Oct., Fabius, N. Y.
Paul Rader Party—Oct., Seattle, Wash.
Fred W. Rapp—War work, Fort Sill.
Milton S. Rees—Oct. 20, Wheeling, W. Va.
Reid-Troy Party—Until Oct. 6, Vancouver, Wash.
Homer Rodheaver—War work, France.
Harold F. Sayles—Oct. 8, Wall Lake, Mich.; Oct. 27, Irving, Ill.; Nov. 14-Dec. 4, Nashville, Mich.
J. H. Sawtelle—War work, Estes Park.
Oaylor-Gardner Party—Oct. 20, South Dakota; Nov., Kalona, Iowa.
Roud Shaw—War work, France.
M. B. Simmons—War work, Camp McArthur.
C. C. Smith—Oct., Minneapolis.
D. L. Spooner—War work, France.
Charles Stewart—Oct., Seymour, Ind.
Mabel Quam Stevens—Nov. 3, Jacksonville, Fla.; Nov. 24, DeLand, Fla.; Dec. 8, Daytona, Fla.
H. E. Storrs—War work, various camps.
William A. Sunday Party—Oct., Providence, R. I.
H. G. Tovey—War work, in training.
M. E. Trotter—War work, various camps.
George Trimby—War work, Camp Dodge.
T. P. Ullom—War work, Camp Gordon.
Ray G. Upson—War work, Nitro, W. Va.
C. F. Weigle—War work, various camps.
M. B. Williams—War work, various camps.
C. A. Wegner—War work, Camp Custer.
O. E. Williams—Oct., Corry, Pa.
R. Hayes Willis—War work, Camp Taylor.
A. R. Wilgus—War work, in training.
E. L. Wolslagel—Oct., New Bern, N. C., and Lawrenceburg, Ky.
Charles T. Wheeler—War work, France.
Zoller and Sutherland—Sept. 29, Salt Lake City; Nov. 3, Milford, Utah.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

World Bible Conference, Philadelphia, Pa., May 27 June 1, 1919.
International Sunday-school Convention, Kansas City, Mo., June, 1922.
New York Prophetic Conference, Dec. 3-6, 1918.

A bronze tablet containing the Ten Commandments has been placed in the front wall of the court house in Pittsburgh, Pa. It was presented by members of all religious faiths, and so far as known is the first action of the kind in the history of the world.—"Watchman-Examiner."

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association,
822 North La Salle Street, Chicago.

The Coming Great World Changes, by Rev. Robert Middleton, Rector of St. Michels', Norwich, England.

Mr. Middleton applies prophecy to present day conditions and hence writes with great interest. We may question some of his interpretations but entire agreement in details is hardly to be expected in a subject so vast as prophecy. Many who know premillennial teaching will, he believes, find it made more vital in their experience by reading this little work.

159 pages, 5x7½ inches. Marshall Brothers, London, Edinburgh and New York, 2s 6d net.
L. W. G.

The Book of Daniel, a Composite Revelation of the Last Days of Israel's Subjugation to Gentile Powers, by W. C. Stevens, late Principal Missionary Training Institute, Christian Missionary Alliance.

We are glad to note that this work has reached its second edition. We know of no better popular treatment of Daniel from the premillennial standpoint. Dr. James M. Gray writes the introduction and commends especially the author's policy of making the Bible its own commentary. As this is the first of a proposed series of Scripture Primers, we would express our hope that other volumes of equal merit will be soon forthcoming.

224 pages, 5x7½ inches. Fleming H. Revell Co., New York and Chicago. \$1.00 net.
L. W. G.

The Redeemer's Return, by Arthur W. Pink.

Mr. Pink is well known as a popular Bible teacher and in the book under review furnishes an excellent introduction to prophetic study. The chapters were first delivered as addresses and many readers will enjoy them all the more because cast in this form. There are some points on which the author expects dissent from his teaching on the part of others who will agree with his main contentions. For example, he holds that since the world is now in the seventh millenium of its history, the coming of Christ to the earth must be near. Again, he urges that the Anti-Christ will be Judas, revived. But whether we agree with every statement or not it remains true that the book is a most helpful one.

405 pages, 5½x8 inches. Bible Truth Depot, Swengel, Pa. \$1.35 net.

L. W. G.

"Good Health for All," by Alfred T. Schofield, M. D., M. R. C. S.

We wonder how Dr. Schofield, who is a busy London physician, finds time to write so many books. He has twenty-five volumes to his credit and they are on such diverse subjects as medicine, psychology, ethics, religion, and travel in Palestine. The most notable fact is that all are of high excellence. One of his books, "Fit for Work," was written to assist Christian workers to keep in good health. The work under review is smaller, and its short breezy "Chats on health" will attract many who have not read the larger book. All who read will profit, for in addition to a competent knowledge of hygiene, Dr. Schofield has the rare gift of common sense.

104 pages. 5x7 inches. Pickering and Inglis, Glasgow. 1s. 6d.

L. W. G.

The Christian Message in the Light of the War, by the Rev. W. M. Clow, D.D., Professor of Christian Ethics, United Free Church College, Glasgow.

Dr. Clow always writes in a lucid style, rich in literary allusions and with a comprehensive grasp of his subject. Best of all he is true to the old gospel of the Cross. The present volume allures the reader by its Table of Contents which contains such chapter headings as the following: The War and the Will of God; Not Waste but—Sacrifice; The Sin of One Horizon; The Sins of the Nations; The Conditions of Forgiveness; The Providence of Pain, etc.

We fear that the chapter on the Eternal Destiny of the Fallen will give comfort to some who should not be comforted, although Dr. Clow has sought to safeguard his statements. The closing chapter on Rest from War is an excellent antidote to the position of the conscientious objector.

152 pages, 4¼x7½ inches. Marshall Brothers, London, Edinburgh, and New York. 3s 6d.

The Rev. E. W. Pfaffenberger, editor of the Western Christian Union, Boonville, Mo., has published a new and improved edition of his booklet, on "Heaven and Our Sainted Loved Ones." It is a sweet gospel message for the bereaved, and is becoming a blessing to multitudes. The booklet may be had for ten cents or 20 copies for \$1.00 by addressing E. W. Pfaffenberger, Boonville, Mo.

The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS

Dr. Fitzwater: Preached at Wheaton College Church, Wheaton, Ill.

Mr. Pace: Victorious Life Conference, Cedar Lake; Moody Tabernacle.

Mr. Ketchum: Moravian Church, Ephraim, Wis.; Baptist Church, Sister Bay, Wis.; First Presbyterian Church, Elkhart, Ind.

Dr. Ralston: Heading M. E. Church, Elmira, N. Y.; Salvation Army Hall, Elmira, N. Y.; Great Lakes, Camp Perry.

REUNION AT WINONA LAKE, IND.

The regular Moody Bible Institute Reunion was held during the Bible Conference in August at Winona Lake, Ind., with sixty present, the services being opened by singing "God bless the school that D. L. Moody founded," followed with prayer by Dr. William Evans and a few words by the presiding officer and by Albert Simpson Reitz, concerning the Alumni Association. Miss Emily Strong, formerly Superintendent of Women, brought greetings to the women, and Ralph C. Norton, just back from work among the Belgian soldiers, spoke briefly. A number of students gave reports of their present work, after which, all were treated to a watermelon feast, and then a Moody album, giving pictures of The Moody Bible Institute, as it now is, was passed around. It was voted to be a most enjoyable meeting, and was concluded with prayer.

RESIGNATION OF DR. COOK

Dr. Edmund F. Cook has resigned as director of the Missionary Course, that he might accept the presidency of the Scarritt Bible Institute, Kansas City, which position was tendered him, and urged upon him by members of his Conference. He said it was hard to break the ties which bound him to Moody Bible Institute, and only made the change because he felt the Lord had opened to him a field for the further development of his gifts. The prayers of his many friends go with him to his new field of labor.

EVENING CLASSES BANQUET

The annual banquet of the Alumni Association of the Evening Classes was held Saturday evening, September 7 at The Institute. A most enjoyable evening was passed. Forty-three members were present. The program included a very interesting illustrated address

by Rev. E. J. Pace, of the Institute, and a stirring address on "America," by Rev. Charles S. Pier, pastor of Fullerton Avenue Presbyterian Church. Then came the election of officers for the ensuing year.

OPENING OF THE FALL TERM

The Fall Term opened under favorable conditions, September 5, with a large enrolment of women, and a favorable showing of men, many of whom returned from their leave of absence to work on farms during the summer.

Some needed alterations and improvements were made during the vacation period, and Miss Leah M. Gaymon, teacher of Domestic Science, is comfortably located in new class rooms, especially fitted for the purpose, at 812-814 N. LaSalle St.

The first floors of 814 and 816 N. LaSalle St. have been remodeled as a post office for both men and women.

THE SUMMER TERM GRADUATION EXERCISES

The summer term graduation exercises were held August 8, with class exercises at 11 A. M., a musical recital at 3 P. M., and the public exercises in the evening, in The Moody Bible Institute Auditorium. The class numbered 46 women and 38 men.

One member, Mr. Roy E. Pilcher, who was with his company in the army, was unable to be present, and a special service flag was presented in his honor, wrapped around his diploma, and to be mailed to him. At the class exercises, Mr. Howard I. Lehman represented the men; Miss Eva Milton, the women. The words of the class song were written by Von S. Moore and the music by Peter Ratzlaff.

The musicale, given under the direction of the teachers of the Music Course, was divided into two parts, a variety of vocal and instrumental selections, the work being very highly complimented.

At 5:30 P. M., the Faculty and Business Staff gave a reception to the members of the class, after which dinner was served. Fred Stern, of South Africa, presented the composite picture of the class to the Institute, and Dr. Gray responded on behalf of the Institute.

At the public graduation exercises, Dr. Gray presided. The address of the evening was given by the Rev. E. P. Brand, D. D., superintendent of the Illinois State Baptist Convention, and the diplomas were presented by

Mr. H. P. Crowell, president of the Board of Trustees.

The Christian's Conflict.

Von S. Moore. PETER RAYLAF.

1. A - way! ye ran-somed sons, a - way! To fight the bat-tle while you may;
 2. March on! your righteous sword unsheath! The pow'rs of hell must quail beneath;
 3. Charge on! we dare not breathe re-treat! Will sons of God think of de-fest?

For lo! the time is draw-ing nigh For Christ's appearance in the sky.
 For who can thwart the Spir-it's pow'r, Or stand in His con-sum-ing hour?
 Tho' all of - Sa-tan's hosts as-sail, God lives! and can His pur-pose fail?

CHORUS.
 Lead on! O King of kings, un - til The wel-come words
 Lead on! O King of kings, lead on!

'Well done,' shall thrill Our ran - somed souls; so may "we'll done,"

rest, Through out - less a - ges with the blest.
 so may we rest,

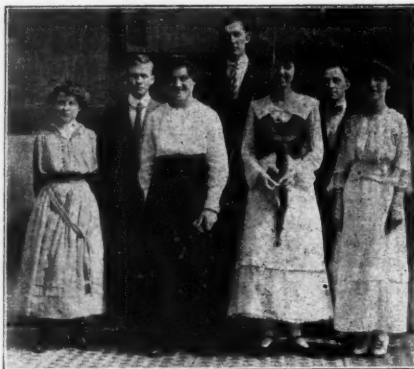
Graduating Class Song

During a recent visit to the Institute, Mr. Hugh Cork, religious work director for the Southern Department Army Y. M. C. A., referred to the excellent work done by a former student, Lieut. Carl F. Berry. "Trench and Camp," published weekly for the Y. M. C. A., at Camp Cody, Deming, N. M., refers to the service rendered by Lieut. Berry, who is a member of General Allen's staff and the divisional song leader. Lieut. Berry was graduated from the Music Course of the Institute in December, 1912, and is making good use of his gifts for his Master. He is married to a niece of United States Senator Johnson, of South Dakota, and is the happy father of two children. The estimate of his service is suggested by the caption of the article referring to him: "Morale of American Army Maintained by Strong Men."

W. F. Andrews, '18, who was assistant to the superintendent of men, during the summer term, resigned, and expects to take up further studies.

VOLUNTEERS FOR AFRICA

These recent graduates are looking forward to Christian service in Africa and constitute



Reading from left to right, top row, J. Clarence Anders, Charles S. Scott, E. Robert Pfeil; bottom row, Haze! Dennison, Ethel L. Sheffield, Ada L. Septer, Edna Moser.

the class in the missionary course taught the past term by Mr. John R. Riebe, who spent over five years in Africa as a missionary.

In the July number of "The Monthly Messenger," a publication issued by the Y. M. C. A., of Newark, N. J., mention is made of



Walter E. Tibbetts, '18, who gave a demonstration open-air meeting for the Men's Evangelistic Committee and the Y. M. C. A., on June 2.

SENT TO JAIL TO WIN THREE MEN

By a Former M. B. I. Student

If Christians are ready to be used the spirit of God will work through them to win the lost to Christ. I was a private in the United States Army. I had been in the service several weeks and gradually was becoming acquainted with the military law and order.

Our training camp was four miles away

from a large southern city, with certain restrictions, the soldiers being allowed to come and go. One Wednesday evening with my pocket full of tracts to leave around in depots and army canteens I boarded a car for the city. To see more of the city I picked out a certain street and started to walk, intending to walk about a mile and then take a car back to the business district.

After walking eight blocks I found myself in a negro district. I turned off into another

street, hoping to reach a car line. I was getting into a very undesirable place so I turned into another street and found myself in a negro business district. Upon arriving there two soldier police roughly arrested me on the charge of "scouting in restricted district," and immediately took me to jail.

In jail that night there were four other men, one for attempted murder, one for theft and two for resisting the draft. As I talked with these men I thought of the apostle Paul when



Graduating Class August, 1918

he was in jail, and I silently prayed that the Spirit would lead me in telling these poor men of Christ's love. We all sat down in a circle and I told them the plan of salvation. They realized that they were lost and that a higher power had to come into their lives. That night behind the bars at midnight three of them confessed Christ. As we parted I told them to fight the devil, avoid evil places, pray daily and read God's book.

On returning to my company the charge against me was dropped and I was truly thankful that my efforts were blessed even as a prisoner behind the bars.

Miss Daisy F. Eggleston, of Wilkes Barre, Pa., entered upon the duties of Assistant to the Director of the Practical Work Course at the beginning of the fall term. She is a member of the Methodist Episcopal Church and a graduate of the State Normal School at Bloomsburg, Pa. She was also a special student at Wyoming Seminary, at the Northfield Summer Schools and at The Moody Bible Institute. For some time she was engaged in evangelistic work with Miss Sarah C. Palmer. Dr. W. W. Hall, and Dr. H. W. Stough. Her training and experience peculiarly fit her to assist in the development of our women students for Christian service.

THE CORRESPONDENCE DEPARTMENT

For the year closing August 31, the department has had under its instruction 5,437 students. There were dropped from the active enrolments, 1,049. Three hundred and ninety-five students finished courses and for various reasons 130 other enrolments were taken from the active lists, leaving 3,857 enrolments at the end of the year as active, indicating an increase of 543 over last year. The total enrolments for the year were 2,088, an increase over the enrolments of 1917, the largest previous annual enrolment, of 203. The months of July and August, usually the dulllest, were better than May and June, showing that the work continued with practically the same efficiency throughout the year. Every state in the Union, except Rhode Island and Nevada, were represented in the new enrolments, besides twenty-four foreign countries, Canada being credited with 139.

Since the organization of the department seventeen years ago, there have been 14,351 students who have received instruction through it, 11,424 of these being placed on the roll within the last four years.

Captain George F. W. Ladlaw of the Salvation Army, a student in the Correspondence Department, writes that his work in Louisville, Ky., is very arduous, but that he and his friends

are rejoicing greatly in the good they are accomplishing, especially in connection with women's emergency work in caring for women passing through the city and who are exposed as strangers in a great city.

"I would like to take 'Bible Introductory' course," writes Joe Witherspoon, of Weatherford, Tex. "I saw the picture of Fred W. Wagner, of Fruitland, Ore., and then decided that if a boy of fourteen could take that course I could also."

PERSONALIA

A letter written February 3 at Aru, Congo Belge, by C. H. Mount, tells of the Lord's exceeding goodness in providing for the survivors of the "City of Athens" which was sunk last fall off Cape Town. He thanks Moody people for their share in the sum sent from America and says that \$4,000 was received from Africa and \$750 from Australia. Six weeks after landing they had more money than when they left home, and there was a time of great spiritual quickening in Durban and Cape Town. He says: "We have had some sweet experiences in prayer for the work of the Institute. Please remind our friends to pray hard just now. There are to be ten new stations in absolutely untouched territory." Mr. Mount was about to leave Aru for his field of labor with a tribe hitherto unreached.

Mr. and Mrs. A. W. Farnham, '13, returned to their field of labor, Rosseau, Ky., the first of August, being delayed by the illness of Mr. Farnham who spent two weeks in the hospital at Terre Haute, Ind.

A letter dated Feb. 20 has been received from Myrtle Wilson, '17. She speaks of her gracious entertainment after the sinking of the City of Athens off Cape Town, in the home of a wealthy Methodist, Sir Leige Hulett; and of the wonderful way in which God supplied every need of her party. At the time of writing she was at Aru, Congo Belge, and had spent most of the time since landing in nursing sick missionaries.

A letter from Mr. Andrew McGill, written at Blanche Memorial Mission Station, Kasempa, Northern Rhodesia, on December 28, tells of his safe journey that far and of his preparation for going on into Angola.

R. D. Zook, '17, pastor of the M. E. church of Park City, Utah, writes that he has had several converts from Mormonism in his work.

On March 4, Dr. A. W. Lagerquist wrote concerning the great confusion and terror that had been reigning in Lachokow, China, for months as a result of constantly changing occupation first by northern, then southern soldiers.

Elmer W. Blew writes from Cleveland, Ohio, that he is going into Army Y. M. C. A. work overseas, adding "I passed my physical examination with flying colors. I expect, if accepted, to leave here on the 16th of September."

Rev. Tilman Hobson writes that several young people converted in his recent evangelistic campaign at El Mont, Cal., expect to come to the Institute.

J. H. Patterson, '12, has finished his course at Princeton Theological Seminary and has been called to the Presbyterian church at Bradentown, Fla. This church, with a congregation of less than three hundred members, gave more than \$7,000 to foreign missions last year.

R. S. Burris, '10, is now in charge of the C. and M. A. Station at Nanning, Kwong Sai, China. The past year being his first in China was largely spent in language study. He reports having made several country trips, in one of which he walked more than 240 Chinese miles with his colporteurs giving out the Word of God.

Rev. Louis T. Talbot, '13, conducted a Bible Conference for the study of the Tabernacle and prophetic truth in the First Congregational Church, Dallas, Tex., May 12-19. Many of the Jews of the city became interested and invited Mr. Talbot to return and address them.

George S. Crockett, '11, pastor of the Second Presbyterian Church of Joliet, Ill., is being greatly prospered in his work. At a recent service he received nine members. In a single month he baptized seventeen children. The church has been redecorated and a fine electric light system installed. Mr. Crockett spent his vacation at Northfield, Mass.

Albert Perkin, Colne, Lancashire, England, a correspondence student, is most efficient as a worker in a mission among slum people. His employer, Mr. Joseph Hey, says he is doing a noble work.

Leona B. Rindchen, '17, who has been doing Travelers' Aid work under the Y. W. C. A. of Troy, N. Y., will remain another year. Her salary has been increased and she is to have charge of Bible work also. In writing to the Christian Workers Bureau Miss Rindchen said: "I believe that your willingness to help me find other employment has been the means of my having been offered better opportunities where I am."

Harry Beckman, '15, writes that he has just finished a year of happy work as pastor's assistant at the Third Baptist Church of Owensboro, Ky. He organized a male chorus which assisted the Indian evangelist Wright, and Chester Cadwallader, '17, in their recent cam-

paign there. Many souls were won in tent meetings at Calhoun and Buena Vista, Ky., in which he assisted, and a church was organized at the latter place.

A delegation of foreign students from The Institute—Orlando Alves of Brazil, S. M. Nkomo of Africa, and Mr. Maietta, Bruno Martinelli and Carlo Di Russo, Italian brethren—attended the 25th annual student conference held at Lake Geneva, June 14-23. Many colleges and universities of the middle west were represented. Of the 500 students, 120 were foreigners, representing China, India, Japan, Russia, South America, Italy and Africa. A deep missionary spirit was manifest throughout. Among the speakers were O. E. Pence of Turkey, W. L. Kennedy and Glen Wishard of India, Bishop McDowell, Dr. Henry F. Ward, Dr. O. S. Davis and Rev. Fred Smith.

Rev. Wm. H. Crapper, '09, is now engaged in Y. M. C. A. work with the army and writes from London that he finds the work intensely interesting. He is particularly grateful that he received training at The Moody Bible Institute, for it peculiarly fits him for his work. He resigned the pastorate of a Presbyterian church at Newcastle, Pa., in order to enter this work.

Howard K. Nelson, '14, writes from "somewhere on the Atlantic Ocean," that he is now engaged in Y. M. C. A. secretarial work in the army.

Rev. Harold F. Holbrook, '11, is now located at Orion, Ill., as pastor of the Baptist church.

Rev. Aaron Roszhart, '14, now established as pastor over his home church in Meadows, Ill., recently sent a donation for the work of the Institute and spoke most appreciatively of what the Institute had meant to him, and what the Married Women's Guild had meant to Mrs. Roszhart.

Mr. Walter E. Tibbets, '18, now engaged in evangelistic work in Newark, N. J., took part in an open air campaign previous to the national day of prayer, May 30, in which about 7,000 people were reached with a special message on prayer.

Rev. A. Reiley Copeland, '13, writes that he has been delivering a series of addresses on Bible prophecy at the Southern Methodist Church of Harrold, Tex.

Fifteen young men from The Russian Bible Institute of Philadelphia enrolled in the summer course of the Institute. They came here to become more familiar with the language and customs of America as well as to continue in their Bible study. Some of them will be among the party accompanying Pastor William Fetter in the evangelistic campaign which he expects to launch in Russia within the year.

Horace Pittman, '13, in base hospital service, has arrived in France.

Robert J. Vaughn was a recent visitor at the Institute, and reports an encouraging work in his new charge, the Bowmanville Congregational Church, Chicago.

Paul Andreasen has been working with the Gospel Mission (Pentecostal) at Winnipeg, Canada, and reports that he will make that his headquarters in the future.

Harry Openshaw, '92, a dearly loved missionary to the Chinese since 1893, is spending his furlough time as a Y. M. C. A. worker in France looking after his oriental friends who are serving behind the trenches.

H. H. Hallowell, '92, of the Philadelphia Y. M. C. A., spoke at a noon-day patriotic meeting July 18 under the auspices of the Illinois State Council of Defense, to more than 6,000 employes of the Western Electric Co., of Chicago.

John S. Fiddler, '93, accompanied by Mrs. Fiddler, will return to China shortly. They have taken their second furlough under the China Inland Mission.

John Steen, '16, is in the Navy and stationed in the West Indies. He says there is no Y. M. C. A. there and Christian work is a matter of individual effort.

H. H. Beers, '15, writes from Weldona, Colo., that he is now in charge of two churches, both with good prospects for growth.

F. W. Henry, '17, writing from Seibert, Colo., says: "I cover 150 miles every three weeks and have five preaching points. The Lord has honored my efforts in this western country."

E. A. Sommer, '07, writes from Djoko in Congo Belge that he arrived at that place about four months after leaving New York. The work there is only seven years old. Hundreds of thousands are in total darkness and there is great need of workers.

Mr. B. Owen, '16, took up a charge at Waldo, Wis., on leaving the Institute. He has since accepted a call to Oakfield, Wis., where he finds a good field of labor.

Miss Clarabelle B. Hiney has resigned her position as church missionary of the Second Baptist Church, of Chicago.

Miss Ellen E. Covell, '16, now located at Sykeston, N. D., was a visitor to the Institute in July. She has been field secretary and acting as pastor's supply in her district.

Miss M. Mae Goodale, '02, was appointed head of the open-air auxiliary department of the Evangelistic Committee of New York City and given charge of the young people's auxiliary work.

John J. Schmidt, with the United States Aero Service, reports a safe journey to England where he was in camp at the time of writing. "I continue in the best of health," he says, "and have peace through the merciful goodness of our Lord Jesus Christ."

MOODY BIBLE INSTITUTE MEN IN WAR SERVICE

ARMY

Geo. E. Bostrom; I. F. Lee, Co. 33, Batt. 9, Syracuse Recruiting Camp, Syracuse, N. Y.; Wallace Carpenter, Medical Dept., Camp Funston, Kan.; W. L. Rugg, Sixth Regiment Band, Camp Perry, Great Lakes, Ill.; William Morrison; M. C. Martin; John Dufey; C. A. Briar, 32nd Co., 8th Batt., Syracuse, N. Y.; Walter Rothwell, Spr. No. 2013942, St. John, Que., Canada. Glen Lake Sta.;—Glittenburg, Co. B. 10th Barracks, Inf. Replacement Camp, Camp MacArthur, Waco, Tex.; J. E. Landen, 338 Field Art., Battery B., Camp Dodge, Des Moines, Ia.

Y. M. C. A.

William Asher, C. J. Balfe, D. B. Bulkley, O. L. Cotterell, E. R. Dow, C. M. Meyer, C. C. Smith, J. V. Baird, W. H. Collisson, D. L. Spooner, A. R. Willgus, John M. Dean, (Chaplain).

SALVATION ARMY

W. S. Dixon, S. D. Goodale, J. S. Hamilton, Charles T. Wheeler, Eva R. Ludgate.

CORRECTIONS

Corp. F. H. Banyard, France; Ralph W. Van Anda, Co. A, Reg. 3, Camp Dewey, Great Lakes, Ill.

BORN

To Mr. and Mrs. L. R. Koser, '14, Springfield, Ill., August 7, 1918, a son.

To Mr. and Mrs. P. L. Ayre, '13, Miles City, Mont., August 29, 1918, a son, Howard Livingston.

To Mr. and Mrs. Charles Howard Welch, '12, Mount Union, Pa., July 22, 1918, a son, Charles Howard, Jr.

To Mr. and Mrs. G. E. Leslie, '17, Chicago, August 29, a daughter, Elizabeth.

MARRIED

Rev. William Martyn Baird, Ph. D., D. D., and Miss Rose M. Fetterolf, '15, August 7, Chicago, Ill.

Thomas C. Hopkins, '18, and Miss Effie Elvira Carncross, '16, August 21, 1918, Lodi, Wis.

G. A. Hoxsey, '15, and Miss Leila J. Brooks June 19, 1918, at Woodstock, Ill.

Albert Simpson Reitz and Miss Elsie May Oehmcke, '18, August 29, 1918, Pewaukee, Wis.

Arthur Tillman Hobson, '18, and Miss Florence McGinnies, '18, September 2, 1918, Pasadena, Cal.

Clarence H. Pike, '17, and Miss Beulah Alvord, '17, August 28, 1918, Shamokin, Pa.

DIED

Ralph Young, '12, drowned in May, off United States coast, while en route to Georgia.

Rev. W. D. Wakefield, '05, July 24, at Shelbyville, Ky.

The Gospel in Print

MODEST INVESTMENT; DIVIDENDS FOR ETERNITY

War times such as these are days of unparalleled opportunity for reaching the men in khaki and blue for Christ with the gospel in print.

Perhaps never before has so small a material investment returned so great a yield in spiritual results, and the door of opportunity widens as one contemplates the increasing number of men now being called to the colors. Let no child of God overlook such fruitful channels of fruitfulness and service.

The Bible Institute Colportage Association of Chicago, the Pocket Testament League of Philadelphia, the American Bible Society of New York, the Scripture Gift Mission of Philadelphia and other societies, will gladly tell the reader how to improve such favorable occasions for spreading the truth.

A few expressions of need and appreciation are quoted below, all from recent letters. Many others of similar import could be reproduced.

From a Commander in the Salvation Army Norfolk, Va.

I wish I could adequately express to you what a great help these "Emphasized Gospels of John" are to us in our work at Norfolk, especially among the enlisted men in the navy. We hold here about sixteen services a week, nine of which are held on the street, which are attended by hundreds of men away from home. Closing our services with a gospel talk, taking the text from the Gospel, at the close I offer a copy to such men as will agree to read it, and distribute from ten to twenty copies at each service, each man understanding that it is given him only on condition that he will agree to read it through.

One sailor told me, after reading it through himself, how he was now reading it to other sailors on board the boat and that it was the means of starting religious services on this boat.

Tales of this character could be multiplied many times. We appreciate the Gospels I can assure you.

An Army Y. M. C. A. Secretary Sends This Camp Gordon, Ga.

We are about out of the Moody Colportage Library books. We can use some more, if you care to send them. The soldiers ask for them.

We have now over 1,700 patients in 45 wards and three men are kept busy visiting them.

We have some twenty-five or thirty Bible classes in these wards weekly. We are having many decisions. The hospital is getting to be a place for a man to come to if he wants religion. We are on the job. I never in all my life have seen men so responsive. They want pocket Testaments and they want to be talked to about their souls. It is easy to do personal work among them.

From a Chaplain in the United States Navy

I am deeply grateful for the parcel post package of books. They will prove useful to us, not only in a Bible class which is now forming to study the Gospel of Mark, but also in the personal needs of men. The first copy of the "Pocket Treasury" was taken into the isolation ward of our sick bay, for a diphtheria patient. It will be burned to prevent the spread of infection when he has finished with it, but before it is destroyed it will have justified its existence and your generosity a thousand times.

A United States Navy Yard Chaplain Reports Mare Island, Cal.

The shipment of 500 Colportage Library Books was received, and that very same day all these books were given out to marines who were just leaving on a draft. These men have a long journey and most gratefully received these books. The reading of the books and whatever effects may follow are, of course, beyond our recognition here, but I am fully confident that it is good seed sown in good soil. I am grateful that they arrived at such an opportune time.

Men have been under training here and gone forth in such large numbers that we have found it impossible to provide Scripture and literature in sufficient quantity for these needs. With scarcely an exception, the men receive this literature with expressions of gratitude, and I feel that it is the most opportune hour in the lives of these men to impress them with Christian truth. Whatever future shipments you may make, we shall use with the utmost discretion.

What a Faithful W. C. T. U. Worker Observed Rockford, Ill.

Thank you for the 50 "Pocket Treasuries." I wish you could have seen our soldiers sitting around our rooms reading them. They sometimes closed their eyes and repeated choice

(Continued on page 144.)

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Some of the good things in store for readers of The Christian Workers Magazine this fall and winter:

A new series of sermons on **The Ethics of Things**, by Rev. A. C. Dixon, D. D., Pastor, Metropolitan Tabernacle, London.

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